

Twenty years ago they grew fast and were mission-minded. We can still learn from them.

Korean Churches Today

SUNG-SAM KANG

"Seven new churches a day!" It happened in the 1970s and 80s. But now it has become a legend. Still, are they growing in a healthy way? How many Koreans in Korea are Christians? Do they obey the Great Commission? At what level? What are the major issues in the development of global missions by the Korean churches? Quite a number of Korean church leaders have identified the issues and barriers involved in advancing the Great Commission by the Korean church. These include: mission education in local churches; partnership in doing missions; globalization and missions; the unfinished task of reaching out to the as yet unreached people groups; leadership and missionary training; the resurgence of non-Christian religions hostile to the advance of the gospel; developing a theology of suffering and of inter-faith encounter; pastoral care of missionaries; financial support and tent-making in missions; and the education of missionary kids. Most of these issues were mentioned at the Great Commission Roundtable and the World Evangelical Alliance Missionary Conference in Malaysia in April and early May of 2000.

You may have different issues and challenges confronting the advance of the gospel in your own cultural contexts. These days we Korean church mission leaders are heavily involved in discussing these problems in the hope that they will be solved cooperatively over time.

However, in this article I am going to share some basic information about the current status of the Korean churches, and the mission work they are doing.

It is generally maintained that the missionary movement of the Church since the great Pentecost event has shifted from the West to the non-western world, especially to Asian churches. The growth rate of the Korean churches overall, however, has slowed down in comparison with the 1970s and 1980s. As of July 2002 the Korea Church Council (KCC) reports that there are 51,155 churches, 60,509 pastors, and 13,546,852 Protestant Christians among 55 denominations registered as members of KCC. As of the same date, 9,855 missionaries—4,766 denominational and 5,089 interdenominational—are serving in some 163 nations, according to the Korea World Missions Association (KWMA).

Demographics Of Major Korean Churches (KCC & KWMA, July 2002)

Denomination	Churches	Members	Ordained Pastors	Missionaries
PCK-Hapdong	6,626	2,321,019	10,096	1,073
PCK-Tonghap	6,621	2,283,107	9,601	750
PCK-Koshin	1,577	427,832	2,247	235
PCK-Hapjung	2,250	820,074	3,910	119
PCK-Hapshin	790	98,000	947	175
PCK-Kijang	1,509	322,465	2,090	70
PCK-Daeshin	1,389	225,966	1,687	262
PCK 3Kaehyuks	5,020	613,620	2,289	453
33 Other PCKs	10,846	2,061,405	9,902	274
41 PCKs Total	36,628	9,173,488	42,769	3,411
5 Methodists	5,518	1,422,375	7,581	340
2 Holiness	4,376	922,085	4,189	442
Baptists	2,312	692,547	3,167	380
2 Assemblies of God	1,618	1,257,783	1,832	171
6 Others	703	78,574	971	22
Sub Total	14,527	4,373,364	17,740	1,355
Grand Total	51,155	13,546,852	60,509	4,766

The Korean Church figures I have shown on the previous page may not be perfectly correct or mean anything, but when I examined the figures of 41 Presbyterian Churches in Korea (PCKs), for instance, I discovered that only five new PCK churches had been added to the 1999 figures. A Christian news weekly reported in September 2001 that in the case of PCK-Tonghap the number of pastors increased by 6.7%, and the number of Protestant Christians increased by 2%, but decreased by 0.9% in the case of PCK-Hapdong. We thank God that the number of Korean missionaries increased by 1,649, from 8,206 in January 2000 to 9,855 in July 2002.

Shall we be satisfied with the current situation because the number of missionaries has increased? No, not as long as still 80% of Korean churches are not involved with missions. To my surprise, 50% of Korean local churches report that they experience financial shortages. According to the General Secretary of one denomination, this means that if a local church's annual budget is less than thirty million Won (equivalent to US \$25,000.00), she is not at a stage of self-sufficiency. Such churches need a certain amount of support from affluent urban churches. A significant number of churches in Korean rural areas as well as local churches in pioneer stages experience this problem. In fact, there are campaigns going on to support these churches on a denominational basis.

In addition to the 50% of local churches that struggle with money shortages, an additional 30% of the remaining Korean churches do not support mission work financially. I think it is crucial that we ask "Why?" Perhaps, other churches in Asia face the same challenge we Koreans are experiencing in this regard.

To What Extent Has Korean Church Renewal Produced Mission-Minded Churches?

Kindly allow me to tell you about a case study on this question. Last year I directed a field research asking to what extent is the Korean Church a "missionary church," a mission-oriented church. I wanted to find out what the situation is today, the reasons for it, and what is needed to develop a plan for church renewal. A questionnaire with 22 questions divided over seven areas of interest was sent to 2000 local congregations in the

PCK-Hapdong Church. The seven areas included the following concerns:

- The mission structure of the local church;
- The current status of education about missions in the local church;
- How to increase the mission fund of the local church;
- The current program for developing missionary candidates and missions personnel in the local church;
- The current practice of missionaries being sent directly or indirectly with partner missions;
- The church leaders' level of understanding contemporary trends in mission thinking and mission strategies;
- The need for renewal as a mission-oriented church felt by local church leaders.

Over a nine-month period, 198 out of 2000 local churches responded. The following findings are worthy of note:

First, the majority (77.4%) of PCK-Hapdong churches have been getting off the original missionary track of the Church, while 22.6% of PCK-Hapdong churches have sent 1073 missionaries to over 86 target nations. The ratio of mission indifference to mission commitment in other Presbyterian Churches in Korea (PCK) is even higher than 80%. In the early years of the PCK (1907-1937), even under social and political pressures and persecutions, she sent 152 PCK missionaries to eight different target groups, including the Korean diaspora in Asia. The motto of the PCK was "Without the missionary obedience, we are no longer the Presbyterian Church." Also, the PCK churches were taught by western missionaries that "all Presbyterian churches are missions and all Presbyterian members are life-long missionaries or missionary supporters." In those days there were four specific mission policies in PCK churches:

- (1) All church ministers and Christians were expected to demonstrate an obedience-oriented life style, consistent with a puritan spirit. Western missionaries had modeled such a life style—out of 376 foreign tombs in a foreign cemetery in Seoul, Korea, 118 are those of western missionaries.
- (2) The churches had a great passion for saving souls and planting new churches through evangelism and

discipling, which did not mean that they neglected holistic mission.

(3) They applied the NEVIUS method, three self-principles: self-government, self-support, self-propagation, and the principle to stay-in-position even after having become a Christian.

(4) They strongly emphasized attending regular Bible study groups and annual or seasonal revival meetings, after one's conversion.

In this regard, therefore, we must go back to the right mission track of the early Korean Church from the years 1907 into the 1930s.

My second finding was that theological and political schisms and artificial church splits in PCKs have caused the low missionary spirit of the churches. Sixteen out of 38 PCKs (42%) are very little involved in mission, because their survival demands much effort.

Third, PCKs' enthusiasm for evangelism and church planting has lost its original passion due to the influence of secular modernism creeping into the church and the increasing affluence of the Korean Church community. During the 1960s and 1970s the annual church growth rate was 15.6% and seven new churches a day were reportedly established. But in the 1990s the growth rate was 3-5%, and today we see the range of growth run from a slight loss to a small gain (-0.9% to 1.8%) in two major PCKs. Thirty-four million Koreans (74% of the population) remain unbelievers, and 500,000 people from the Two-Thirds World living in Korea are unreached as well.

Fourth, the concept of an authoritarian institutionalized church has spread in the churches today. But the church is not an organization. She is the living organic body of Christ, whose headship never changes. A renewal movement—including prayer, the Word, discipling, evangelism and mission, and an obedient life style—is needed to recover the spirituality of the Church.

The fifth and greatest problem of contemporary Korean churches in general was found to be the lack of education about missions. These are the facts:

(1) An average pastor has 208 public preaching opportunities a year (even without 365 times of early morning prayer meetings)—52 Sunday morning services, 52

Sunday evening services, 52 midweek services, and 52 midnight prayer meetings on Fridays. Our research shows the percentage of mission-related sermons a year: 12 times per year (once a month) reported by 33% of the churches, five to nine times by 18%, one to four times by 49%. Two-thirds or 67% of PCK pastors do not have a mission-oriented ministry philosophy. Four-fifths or 81% of PCK pastors said that they read one to four mission related books a year and 19% of them, five to ten books a year. Note that the 198 pastors out of 2000 who responded were mainly engaged in missions, directly or indirectly.

(2) Four per cent of the churches have a regularly planned missions educational program prepared by a missions committee. Fifteen per cent of churches said that they were trying to fit this into the regular church programs. The other churches (81%) were by and large neglecting missions education in the local churches.

Sixth, 31% of responding churches set aside at least 10% of the church budget (9% of them more than 20%) for missions. The other 69% allocated from 1% to 5% of the church budget to missions. Remember, those who responded were involved in mission more than those who did not respond. I know, some PCK churches are doing their very best to support the Great Commission by offering over 50% of their budget to missions. However, I personally believe that all churches should put aside over 10% of the church budget for missions. If we did that, the number of Korean missionaries could be tripled.

Seventh, the Korean churches need to develop partnership in missions. The information we gathered shows that

(1) About half of the Korean churches (49%) are doing missions directly, without denominational or mission society partnership. But of those who responded, 29% said that they support mission societies, and 55% denominational missions. It means that the majority of the Korean churches have a positive attitude toward partnership in missions.

(2) Regarding partnerships in pastoral care ministry for missionaries, two-thirds (66%) of the local churches acknowledged the urgent need of pastoral care for missionaries. According to them, responsibility for such care belongs to the individual missionaries (36%) or to



Students at Kathmandu Theological Seminary Library in Kathmandu, Nepal.

the local churches (45%). They show no sense of a communal responsibility for the pastoral care of missionaries.

(3) When missionaries are on home assignments, 45% of local churches do not provide for their accommodation and the education of the missionary's children. Only 10% of sending churches provide for their lodging while in Korea.

(4) Almost half (47%) of those who responded, said that they do not support their MKs' education, and only 20% of the churches provide merely partial support. Without having a communal partnership in support of MK education, the remaining task of reaching the unreached may not be accomplished in the near future, because of the missionaries' urban concentration for the sake of their children's education. In those circumstances, duplication of the missionary's work by local converts is also endangered. Therefore, global and communal partnerships as well as missions networking to meet these needs are necessary in all of these situations.

Lastly, the local church leaders expressed the felt need for renewal as a mission-oriented church in the following ways:

- (1) Provide us with appropriate guidelines for missionary church policies and materials.
- (2) We need field information; that is, we want to know about current mission trends, issues in missions, and how missionary churches are developed.
- (3) Make available to us qualified speakers and mission seminar leaders at local missions conferences or mission-emphasis week programs.

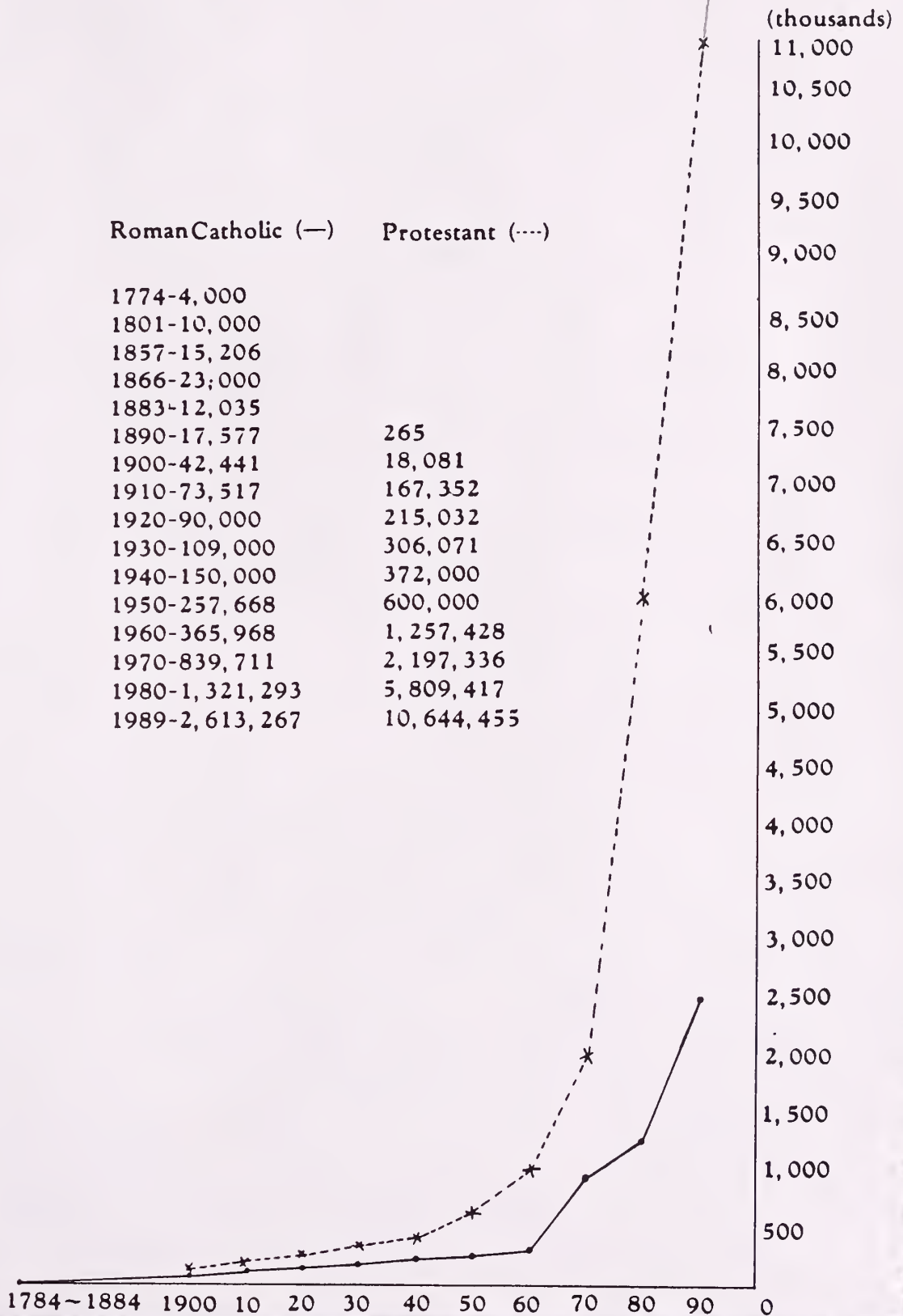
I think these felt needs should be taken seriously. If they are met, they will enable local church leaders to build mission-minded churches. A national missions association or fellowship may be able to provide the necessary coordination. ✠

After 12 years of missionary service in Africa with SIM and PCK, Dr. Sung-Sam Kang is now a Professor of Missions at Chongshin University in Korea and Chief Executive Director of the Korea World Missions Association. He is married to Sarah E. Kang. Together they are the parents of two married children and the grandparents to four grandchildren.

Merlin Nelson, "A Critique of Korean Church Growth (1975-1989)"

situation changes before the book is printed. However such reports can indicate trends which can be analyzed and give helpful insights for future evangelism and church growth. I want to tha

Chart for Korean Church Growth(1784-1990)



Temuco, Chile
Nov. 15, 1991

(1)

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We are ~~so~~ greatly honored to be here in this beautiful country of Chile. The land around ~~is~~ ~~here~~ in Temuco with its green fields stretching from the high mountains to the blue sea ~~it~~ looks from the air like paradise.

This is a very special occasion. It brings together people from three of the world's five great continents, ^{S. America, Asia, and even a few from N. America.} To you our hosts in South America we thank you for your welcome. The great country of Chile is long and narrow, but we have found that its heart is wide and open. ~~Your welcome is as warm and friendly as the sun.~~ ~~For many of us, this is our first trip to Chile,~~ and I ~~think~~ ^{know that} all of us will want to ~~return~~ ^{come back again} to your beautiful country. So I thank the Senator (Cristóbal), el mayor, el Procurador of the Chile Trib. Ch.

The second continent represented here is Asia. Asia is the largest continent in the world. More than half of all the people in the world live in Asia, but here today we ^{especially} honor Korea, ~~which, like Chile, was created by God~~ ~~God created Korea, like Chile, as one of the most beautiful countries in the world.~~ Its people call it "the green of ten-thousand ^{mountain} ~~peaks~~, and ten thousand islands, and ten thousand waterfalls. But more important than its physical beauty is its spiritual power. It is ^{also} a land of ten thousand churches — and ten thousand more churches.

So today I congratulate in particular the Songdo Presbyterian Church in Seoul, ^{and the first} and the wonderful ^{Presbyterian church} Christians of Temuco who are joining hands in a great work of mercy and service in the name of the Lord Jesus Christ. ~~for all who need loving care~~ It is a work of love and care for all who need healing. It is a missionary witness to the love of God who sent His only Son that whosoever believes in him should be saved. ~~This hospital~~

We should honor ~~to say thank~~ ^{to say thank} ~~I thank particularly of some~~ who have done so much

to make this possible. On the Korean side - two men in particular:

Pastor Kim Yi-Bong of the great Songdo Presbyterian church whose pastoral love for his own people overflows - and spreads around the world. He ~~always remembers~~ ^{and remembers} ~~our~~ ^{and} ~~Lord's~~ ^{and} ~~Great~~ ^{and} ~~Commission:~~ ^{and} "Go into ^{every} all the world and preach the gospel to ends of the earth. - from Korea

all the way to Chile. And Elder Kim Park Byung-Won, from the Songdo Church, ~~who also represents~~ ^{and} ~~Yonsei University, and the University's Severance~~

~~Hospital.~~ ^{and} ~~He is a reminder that the first Protestant missionary to Korea,~~ ^{and} ~~Dr. Allen, was a medical doctor, and for the same 107 years ago, The~~ ^{and} ~~first Presbyterian institution in Korea was not a church, but a hospital. like this one~~ ^{and} ~~The churches grew later.~~ ^{and} ~~It was the witness of a hospital to God's~~

love for all people - the poor, the blind, the sick - which first convinced people that the God of the Christians really loved them - and the Korean church grew and prospered.

~~that the Lord of the Christians, Jesus Christ, really loved them.~~

And Han Il-Sok, a Korean from the U.S.A. is to be congratulated also. Not only for helping in the logistics of equipping the hospital - but also because he has worked so many years

with the ^{American} Presbyterian mission. ^{And it was that mission board} ~~that~~ sent that first doctor, to Korea.

But it was through Dr. Allen, and the missionaries + the Korean pastors who followed him Dr. Allen - who, in turn, began the great work that from which that the Korean chch grew - and has sent its missionaries to Chile (~~that~~ ^{But now the} ~~great~~ ^{the} ~~San Pedro~~ ^{San Pedro} Presbyterian Chch in ^{Korea} ~~San Pedro~~, which ^{has planted here} ~~now is carrying~~

~~on in this beautiful way with the beginning~~ is crowning that missionary work ~~with~~ ^{planting of} this center of humanitarian service and Christian witness: the Christian Hospital of Temuco.

But let me remember, finally, that this could not have been done without the support and generosity of the Chilean Christians in Temuco - and their friends in this whole area of Southern Chile. I congratulate you - the

And we thank Mr. Han Il-Sok, who worked with the American mission in Korea - the mission that ~~sent the fruit of Korea~~ ^{brings the fruit of Korea}. Now he works with you to bring a hospital from Korea to Chile. (4)

~~So we congratulate you the Christians of Korea for their~~
So we congratulate the Christians of Korea
faithfulness to the last command of Christ to take the gospel to the
~~whole world, and the Christians of Chile for their faithfulness in~~
~~sending men like the missionaries~~

proclaiming the whole gospel to their own countrymen. ^{It} The love of
This hospital will stand for ^{an} service to mankind

^{It is a sign of the} ^{and the love of} ^{which binds} God ~~binding~~ both the body and the soul, ^{it} and brings together in

world-wide harmony and friendship the people of three continents.

It stands for the coming ~~Age, South America and North America, May the day come when~~

~~we~~ all welcome together the coming ~~of~~ the Kingdom of God, and for

~~and~~ the Prince of Peace, the Lord Jesus Christ.

I congratulate you all, in His ^{blessed} Name.

Instalada primera piedra del Hospital Cristiano de Temuco

La primera piedra del futuro Hospital Cristiano de Temuco fue colocada solemnemente ayer por autoridades del gobierno regional, encabezadas por el Intendente Fernando Chuecas, una delegación de la Iglesia Presbiteriana Sang-Do de Seúl, Corea, y directivos de su homóloga chilena.

El acto se realizó en Villa Apoquindo de Temuco, en los terrenos donde se levantará esta obra benéfica, con el aporte ampliamente mayoritario de la Iglesia Sang-Do de Seúl, capital de Corea del Sur.

Afirmó senador Diez

Se requiere de penalidad más severa

Partidario de que las penas no sean rebajadas en ningún caso, e incluso que en otros sean aumentadas. Y que se haga más difícil la libertad condicional y provisional de los delitos más corrientes, se mostró el senador de Renovación Nacional, Sergio Diez, porque ante el aumento de delincuencia que se registra, el país requiere de una penalidad aún más severa.

Dijo que en tal sentido su colectividad ha presentado varios proyectos, destinados a acelerar y hacer más eficaz la acción de la justicia. Ellos dicen relación con las facultades

de Carabineros y normas procesales, entre otras. "Algunos de ellos ya son leyes de la República y otros están en pleno proceso legislativo". El gobierno en este sentido debe ser consecuente con los signos que da, afirmó Diez. "Es cierto que debemos velar porque a los delincuentes se les trate con un debido proceso, pero no debemos dar la sensación, como de hecho se da, que la preocupación fundamental del aparato público, es proteger los derechos de los delincuentes".

En una primera etapa, el Hospital Cristiano de Temuco tendrá una capacidad de 74 camas en un edificio definitivo, pero ampliable, de 3.208 metros cuadrados de superficie edificada. Las obras de construcción tendrán una

duración aproximada de 15 meses.

El establecimiento contará con los cuatro servicios esenciales de todo hospital -medicina interna, obstetricia, pediatría y cirugía- además de consultorio externo y servicio de urgencia. El 70 por ciento de sus instalaciones estarán destinadas fundamentalmente a brindar atención primaria y también atención de otros niveles de mayor complejidad, a los beneficiarios del Servicio de Salud.

CEREMONIA

En la ceremonia de colocación de la primera

piedra, participaron, además, autoridades de la Salud, de Carabineros, el senador Sergio Diez, representantes de la Cooperativa de Viviendas, miembros de la Iglesia Presbiteriana de Temuco y vecinos del sector Villa Apoquindo.

Junto a la delegación coreana que presidió el doctor Byung Won Park, presidente de la Fundación que administrará este hospital, participó también el pastor Samuel Maffet, representante de las iglesias presbiterianas de Estados Unidos.

El acto se inició con una

invocación religiosa en la que participaron los diversos pastores coreanos visitantes, encabezados por el reverendo Yang Duk Lee. Luego hicieron uso de la palabra el presidente de la Fundación Hospital Cristiano de Temuco, Dr. Byung Won Park, el diácono Kang Baek Lee y el pastor de la Iglesia de Temuco, José Cayul.

En representación de las autoridades chilenas intervinieron el Intendente Fernando Chuecas, y el seremi de Salud de la IX Región, Arturo Pinto.



Autoridades regionales, encabezadas por el Intendente Fernando Chuecas, y de la Iglesia Presbiteriana de Corea y Chile, colocaron ayer la primera piedra del Hospital Cristiano de Temuco.

En representación de las autoridades chilenas intervinieron el Intendente Fernando Chuecas, y el seremi de Salud de la IX Región, Arturo Pinto.

TRES OBJETIVOS

El Dr. Byung Won Park dijo que la construcción de este hospital es producto del esfuerzo del Departamento de Misiones de la Iglesia Presbiteriana Sang-Do de Seúl, y consti-

tuye un hecho importante en la historia de la iglesia coreana.

El propósito de esta obra -agregó- no es sólo brindar atención médica, sino también proclamar el Evangelio del Reino de Dios y establecer una relación de amistad entre Chile y Corea.

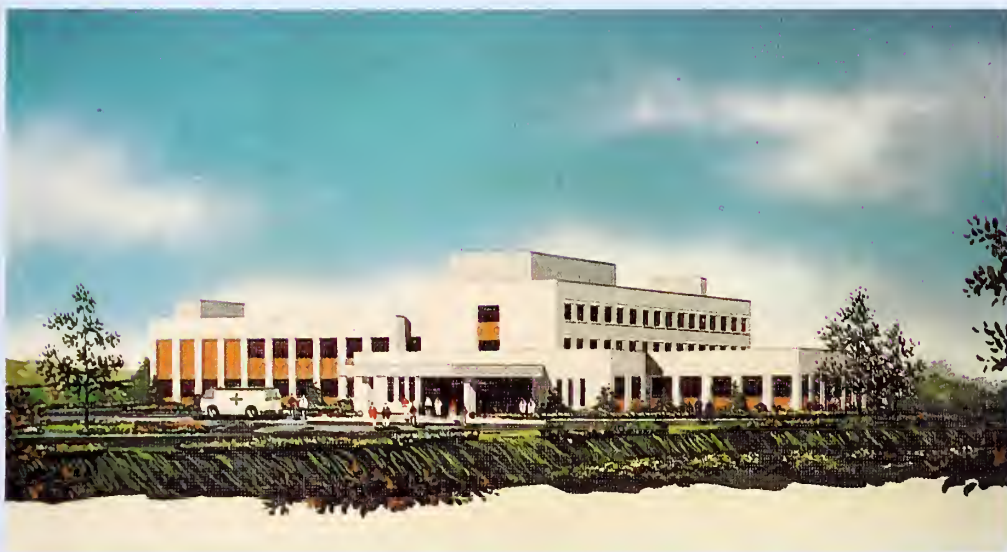
El Intendente Fernando Chuecas reiteró el compromiso del gobierno con el acta de intenciones que firmó en enero pasado con las autoridades de la Iglesia Presbiteriana y rindió un especial homenaje al Dr. Park, a quien se debe la iniciativa.

OFERTA
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 -Carro de 14"
 -Diskettera de 3 1/2"
 Velocidad de impresión 60...

¡Desuniformese!

칠레 테무코 기독교병원 기공식

COLOCACION DE LA PRIMERA PIEDRA
HOSPITAL CRISTIANO DE TEMUCO



일시 / 1991년 11월 16일 (토) 오전 11:00시

장소 / 칠레 테무코시

주관 / 재단법인 칠레 테무코 기독교병원

Sábado 16 de Noviembre de 1991

Villa Apoquindo 11:00 horas

Nov. 16, 1991

식 순

■ 예 배

		사회 / 이양덕 목사
목	도.....	다
기	원.....	사 회 자
찬	송.....36장.....	다
기	도.....	상도교회 박영근 집사
성 경 봉 독요한복음 5 : 2 - 9.....	상도교회 이강백 집사
찬	양.....	성 가 대
말	씀.....「네가 낫고자 하느냐?」.....	김이봉 목사
찬	송.....1 장.....	다
축	도.....	병원추진위원회 고문 마 켓 목 사

■ 기공식

설 립 취 지.....	이사장 박병원장
경 과 보 고.....	상도교회 이강백 집사
소 개.....	설계사, 시공자, 감독, 건축위원장 삼위일체교회 호세까울 목사
설 계 설 명.....	설계사 엑또르 쉘레
축 사.....	지방장관, 파켓 목사, 시장, 총회장..... 내 빈 중
인사및광고.....	칠레의사 운 드 라 가

- 자리를 옮겨서 -

기	도.....	내쇼날장로교회 총 회 장
테이프절단.....		위 원
삼	뜨 기.....	위 원

PROGRAMA

■ I PARTE

	Dirige : Rev. Yang Duk Lee	
Oración de Invocación	Pastor Yang Duk Lee	
Himno	No 1	Todos
Oración	Diácono Young Kun, Park	
Lectura Bíblica	Sn. Juan 5 : 2 - 9	Diácono Kang Baek, Lee
Coro	Igl. Presbiteriana Nacional Santa Trinidad - Temuco	
Mensaje	Tema : 「¿Quieres ser sano?」	Pastor Lee Bong, Kim Iglesia Sang-Do
Himno	No 2	Todos
Bendición	Rev. Samuel Moffett	

■ II PARTE

Finalidad del Hospital	Dr. Byung Won, Park Presidente, Hospital Cristiano de Temuco
Datos Históricos	Diácono Kang Baek, Lee
Presentación del proyecto	Pastor José Cayul H. Arqto. Héctor Schiele D.
Intervención	Representante Chileno Representante Coreano
Agradecimientos Finales	Dr. Jorge Undurraga M.
Oración	Sr. Guillermo Godoy R. Presidente, Presbiterio Nacional
Colocación de la Primera Piedra	Representantes de Chile y Corea

이사장 인사말

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칠레 테무코 기독교병원
이사장 박 병 원

SALUTACION

Doy gracias a Dios, a las Autoridades de Chile, a la Iglesia Presbiteriana Nacional y a cada uno de ustedes que nos acompaña en la Colocación de la Primera Piedra del Hospital Cristiano de Temuco.

La construcción de este Hospital es producto del esfuerzo del Departamento de Misiones de la Iglesia Presbiteriana Sang-Do de Seul, Corea y constituye un hecho importante en la historia de la Iglesia Coreana.

Este proyecto se gestó como una forma de llevar a la práctica el Amor de Jesucristo y para realizar una obra humanitaria en favor de los chilenos.

El propósito de esta obra no es sólo brindar atención médica sino también proclamar el Evangelio del Reino de Dios, y para establecer una relación de amistad entre Chile y Corea.

Finalmente, quiero agradecer al Gobierno de Chile, representado por las Autoridades de la IX Región de la Araucanía, por su participación en este proyecto.

Dr. Byung Won, Park
Presidente, Fundación
Hospital Cristiano de Temuco

■ 건축개요 ■

1. 대 지 3,327 평
2. 건 평 970.6 평
5. 건축기간 15 개 월
4. 총건축비 \$ 1,600,000

■ DATOS DEL PROYECTO ■

1. Terreno 11,000 m²
2. Superficie Edificada 3,208 m²
3. Duración 15 meses
4. Presupuesto Total US\$1,600,000

The Ten Largest Protestant Churches in the ASIA (2000 AD)

1. China House Church Movement
2. 3-Self Church, China
3. Church of South India
4. Reformed Churches of Indonesia
5. Batak Church [Lutheran], Indonesia
6. Pentecostal Church of Christ, Indonesia
7. Philippine Independent Church (Aglipay)
8. Presbyterian Church, Korea (Hapdong)
9. Presbyterian church, Korea (Tonghap)
10. Jesus Assembly of God, Korea (Pentecostal)

The Ten Largest Protestant Churches in the THIRD WORLD (2000 AD)

1. China House Church Movement (Independent)
2. Assemblies of God, Brazil (Pentecostal)
3. Anglican Church, Nigeria (CMS)
4. 3-Self Church, China (Union)
5. Church of Christ, Congo/Zaire (Federation)
6. Kimbanguist Church, Congo/Zaire (Ind.)
7. Anglican Church, Uganda
8. Zion Christian Church, S. Africa (Pent.)
9. Kale Hewet (Wd. of Life) Church, Ethiopia
10. Universal Reign of Life Church, Brazil (Pent.)

page this table is 3 pages long. A host of trends and minitrends can be observed.

Table 1-5 subdivides the 6 megablocs into their multitudes of Christian ecclesiastical traditions or families.

Table 1-6 is a 2-page chart showing the numerical growth of the Pentecostal/Charismatic/Neoevangelical Renewal in the Holy Spirit, which now encompasses 27.7% of the entire membership of global Christianity. In front of this table is a one-page text commenting on these survey data which arise from the annual megacensus and will be documented in detail on the forthcoming electronic version and forthcoming analytical publication.

Table 1-7 sums up the vast documentation from the megacensus to yield a financial statement of current

COMMENTS ON STATISTICAL TABLES 1-1 TO 1-7
These Global Tables form a series of interconnected statistical presentations of data. They are derived from the computerized *World Christian database*, which covers all nations, languages, ethnolinguistic, cultures, religions, blocs, traditions, denominations and Christian activities. This database is available as a forthcoming electronic version.

Most figures in these tables are given to the nearest 1,000 or 100 or 10. Many, however, are given to the last digit. This latter should not be taken as implying any bogus claim to precision or exactitude. The reason they are given to the last digit is in order that all totals and sub-totals should add up exactly, and be seen to add up exactly, without which their comprehensibility and credibility would be less satisfactory. When using or quoting all such individual figures,

they set out a fundamental statistical distinction between 'global Christianity' (world total Christians of all categories) and 'global church membership' (world total of Christians affiliated churches) which should be borne in mind throughout. Also to be remembered throughout is that figures, especially those of change or changing trends, report *net* totals of the categories concerned: births minus deaths, gains minus losses, immigrants minus emigrants, conversions minus defections, so on.

BASE MATERIALS

Table 1-3. Organized Christianity: denominations and memberships on 6 continents in 6 ecclesiastical megablocs, AD 1900-2025.

Continent	Megabloc Code	Congs 1970	Adults 1970	Congs 1995	Adults 1995	1900	1970	Affiliated, 1900-2025	1990	1995	2000	2025	Denoms Total	1970	1995
1	2 3	4	5	6	7	8	9	10	11	12	13	14	15	16	
AFRICA															
	Total	247,100	63,193,000	551,700	151,866,000	8,756,000	117,070,000	255,621,000	294,507,000	335,116,000	600,527,000		5,622	11,490	
A	Anglicans	23,600	4,489,000	45,600	19,575,000	369,000	7,729,000	31,820,000	37,595,000	42,542,000	76,119,000		39	41	
I	Independent	60,500	9,066,000	213,500	35,555,000	39,000	17,944,000	62,602,000	73,779,000	83,841,000	139,813,000		4,460	9,600	
m	Marginal	5,300	380,000	12,600	749,000	1,000	1,004,000	1,811,000	2,098,000	2,427,000	5,547,000		113	181	
O	Orthodox	15,100	10,745,000	16,000	16,134,000	4,600,000	18,395,000	27,996,000	31,686,000	35,304,000	59,783,000		59	81	
P	Protestant	127,500	12,974,000	252,100	39,755,000	1,837,000	27,292,000	67,032,000	78,224,000	89,000,000	157,300,000		891	1,521	
R	Roman Catholic	15,100	25,737,000	11,900	57,522,000	1,910,000	45,073,000	90,655,000	105,622,000	120,386,000	228,295,000		60	61	
-	doubly-affiliated		-198,000		-16,377,000		-367,000	-26,295,000	-32,499,000	-38,384,000	-66,330,000				
-	disaffiliated				-1,047,000				-1,998,000						
ASIA															
	Total	192,100	52,179,000	993,400	148,134,000	20,758,300	97,329,000	243,535,000	276,724,000	307,288,000	459,029,000		2,856	5,251	
A	Anglicans	1,200	202,000	1,700	388,000	709,000	361,000	598,000	677,000	727,000	946,000		33	31	
I	Independent	80,700	11,104,000	781,300	69,019,000	1,906,000	21,582,000	113,234,000	135,410,000	154,732,000	247,278,000		1,625	3,301	
m	Marginal	3,700	323,000	10,600	1,412,000	300	759,000	2,115,000	2,292,000	2,486,000	3,604,000		87	121	
O	Orthodox	3,500	5,406,000	6,500	8,041,000	6,864,000	8,967,000	13,926,000	14,351,000	14,113,000	17,351,000		131	191	
P	Protestant	89,000	10,398,000	150,800	25,486,000	1,916,000	21,745,000	41,640,000	45,956,000	49,970,000	73,270,000		930	1,551	
R	Roman Catholic	14,000	28,512,000	42,500	56,462,000	11,163,000	50,964,000	90,594,000	100,635,000	110,480,000	159,576,000		50	51	
-	doubly-affiliated		-3,766,000		-12,674,000		-1,800,000	-7,049,000	-18,572,000	-22,597,000	-25,220,000				
EUROPE															
	Total	432,900	326,555,000	538,900	370,444,000	368,210,000	468,479,000	528,848,000	534,778,000	536,832,000	532,861,000		2,693	5,083	
A	Anglicans	22,200	14,386,000	20,700	13,226,000	24,902,000	29,468,000	26,302,000	26,592,000	26,637,000	26,410,000		29	30	
I	Independent	88,300	6,010,000	150,000	13,994,000	82,000	9,894,000	23,281,000	25,089,000	25,724,000	29,302,000		861	1,962	
m	Marginal	11,900	891,000	20,500	1,825,000	103,000	1,806,000	3,168,000	3,363,000	3,564,000	4,859,000		270	437	
O	Orthodox	55,200	74,990,000	65,100	102,631,000	103,954,000	107,126,000	155,120,000	156,451,000	158,105,000	165,804,000		212	319	
P	Protestant	112,800	54,906,000	123,600	52,554,000	59,487,000	82,132,000	76,377,000	76,867,000	77,529,000	77,089,000		1,271	2,285	
R	Roman Catholic	142,500	187,635,000	159,000	213,516,000	180,722,000	256,162,000	281,450,000	284,434,000	285,978,000	276,272,000		50	50	
-	doubly-affiliated		-5,851,000		-12,060,000		-529,000	-8,181,000	-17,140,000	-17,527,000	-19,737,000				
-	disaffiliated		-6,412,000		-15,242,000		-511,000	-9,928,000	-19,710,000	-20,491,000	-20,963,000				
LATIN AMERICA															
	Total	128,200	149,654,000	419,000	246,880,000	60,026,000	263,595,000	404,399,000	440,039,000	475,660,000	635,271,000		2,814	5,324	
A	Anglicans	1,800	376,000	2,100	590,000	726,000	768,000	989,000	1,045,000	1,090,000	1,353,000		44	44	
I	Independent	32,500	4,807,000	115,100	19,086,000	29,000	9,242,000	32,902,000	36,357,000	39,766,000	60,022,000		1,174	2,719	
m	Marginal	5,600	433,000	28,100	2,368,000	4,000	847,000	5,014,000	5,739,000	6,595,000	13,212,000		165	264	
O	Orthodox	300	199,000	400	275,000	6,000	364,000	477,000	490,000	558,000	755,000		53	67	
P	Protestant	65,500	7,066,000	189,500	25,763,000	933,000	12,505,000	39,842,000	44,056,000	48,132,000	76,191,000		1,332	2,184	
R	Roman Catholic	22,500	143,689,000	83,800	241,369,000	58,689,000	251,791,000	391,772,000	426,725,000	461,220,000	606,059,000		46	46	
-	doubly-affiliated		-6,454,000		-41,600,000		-280,000	-11,156,000	-65,113,000	-72,762,000	-79,915,000				
-	disaffiliated		-462,000		-971,000		-81,000	-766,000	-1,484,000	-1,611,000	-1,726,000				
NORTHERN AMERICA															
	Total	407,200	115,477,000	601,800	141,017,000	59,570,000	168,932,000	194,457,000	203,742,000	212,166,000	235,111,000		1,577	4,986	
A	Anglicans	10,800	2,824,000	9,100	2,243,000	21,720,000	4,395,000	3,354,000	3,318,000	3,244,000	2,923,000		3	3	
I	Independent	144,300	24,455,000	320,300	52,044,000	5,857,000	36,320,000	68,306,000	74,525,000	80,237,000	102,710,000		749	3,687	
m	Marginal	29,200	3,904,000	32,100	5,758,000	815,000	6,469,000	9,359,000	9,937,000	10,532,000	17,503,000		240	374	
O	Orthodox	1,700	2,995,000	2,600	3,272,000	415,000	4,539,000	5,660,000	6,015,000	6,342,000	7,962,000		54	67	
P	Protestant	197,100	44,012,000	209,800	48,994,000	37,300,000	62,812,000	65,135,000	67,732,000	69,978,000	74,765,000		526	850	
R	Roman Catholic	24,100	39,346,000	27,900	47,363,000	13,011,000	57,413,000	68,236,000	69,140,000	71,035,000	80,520,000		5	5	
-	doubly-affiliated		-2,059,000		-18,655,000		-3,016,000	-25,593,000	-26,925,000	-29,202,000	-51,272,000				
OCEANIA															
	Total	42,100	7,996,000	51,800	11,590,000	4,321,000	14,699,000	18,710,000	20,123,000	21,375,000	28,152,000		512	942	
A	Anglicans	10,800	2,052,000	12,500	2,369,000	1,692,000	4,781,000	5,192,000	5,294,000	5,409,000	5,996,000		18	18	
I	Independent	2,900	364,000	7,000	785,000	18,000	622,000	1,212,000	1,382,000	1,505,000	2,516,000		120	303	
m	Marginal	1,400	131,000	2,200	250,000	4,000	215,000	365,000	422,000	457,000	829,000		71	110	
O	Orthodox	200	188,000	300	407,000	4,000	271,000	586,000	631,000	706,000	1,060,000		24	38	
P	Protestant	23,800	2,244,000	27,000	3,952,000	1,551,000	4,273,000	6,323,000	6,843,000	7,392,000	10,015,000		252	446	
R	Roman Catholic	3,000	3,023,000	2,800	4,967,000	1,052,000	4,549,000	6,994,000	7,595,000	8,228,000	11,240,000		27	27	
-	doubly-affiliated		-6,000		-1,140,000		-12,000	-1,902,000	-2,044,000	-2,322,000	-3,504,000				
GLOBE															
	Total	1,449,600	715,054,000	3,156,600	1,069,933,000	521,641,300	1,130,104,000	1,645,570,000	1,769,913,000	1,888,437,000	2,490,951,000		16,074	33,089	
A	Anglicans	70,400	24,329,000	91,700	38,391,000	30,570,000	47,502,000	68,195,000	74,521,000	79,849,000	113,747,000		168	168	
I	Independent	409,200	55,806,000	1,587,200	190,483,000	7,931,000	95,604,000	301,537,000	346,542,000	385,745,000	581,641,000		8,989	21,582	
m	Marginal	57,100	6,062,000	105,100	12,362,000	927,300	11,100,000	21,832,000	23,851,000	25,061,000	45,554,000		946	1,488	
O	Orthodox	76,000	94,523,000	90,900	130,760,000	115,843,000	139,662,000	203,765,000	209,624,000	215,128,000	252,715,000		533	764	
P	Protestant	615,700	131,600,000	952,800	196,504,000	1,03,024,000	210,759,000	296,349,000	319,678,000	342,001,000	468,630,000		5,202	8,848	
R	Roman Catholic	221,200	427,942,000	327,900	621,199,000	266,547,000	665,952,000	929,701,000	994,151,000	1,057,327,000	1,361,962,000		238	239	
-	doubly-affiliated		-18,334,000		-102,506,000		-2,609,000	-29,781,000	-154,615,000	-174,354,000	-308,401,000				
-	disaffiliated		-8,874,000		-17,260,000										

KOREA

- Beauty 1. We could talk about the beauty of Korea - Switzerland of Korea; Given 10,000 years history
2. We could talk about its history - Koreans are a little miffed when we Americans talk about our history - we're 225 or 50 yrs. old - Koreans claim to be 2000 or 3000 yrs. old.

People - Welsh of the Orient, The Irish, Smart - malleable metal type. Greatest achievement? Religions - Confucianism - Buddhism - Shamanism. But none of the 3 are the most influential today. we're not from a missionary? - We want to talk about Korean Christians & the Korean Church. "I am determined to know nothing among you but Jesus Christ & him crucified."

Perhaps the best way to do that - is to talk this morning about the Growth - It's a subject we American Presbyterians should take more seriously - America's Presb. are declining ^{about} 40,000 members a year - ~~fast~~ slow! 40,000 in the last 30 years. That's 1,200,000. From 4 m. to below 2,500

Isn't there some things we might learn from Korean Church Growth - 15 million; - 6 1/2 m. Presbyterians, 3 m. R.C., 1 m. Meth., 1 m. Pentecostal, 1 m. Kor., 1, Baptist. What made it grow? Some call it the Korean Miracle. Peter Wagner - Presbyterians -

WHAT MADE IT GROW

1. So^l Amiv. Father - For 50 years - "We lifted up. - Bible + Holy Spirit."

2. Bible Classes; - Bible quickly translated; insisted on literacy.

3. CHRISTIAN LE Out of this quickly came the Christian leadership - not the missionaries. "The Koreans have always been one step ahead of the missionary."

4.

KOREA

1. Fatten - "Bible" + Holy Spirit"

2. Bible classes

3.

3. Korean Initiative

4. Mexico Mission Policy. - Nevus.

5. Non-Religious - Social + Political factors. Japanese imperialism

6. Stewardship

7. Prayer

8. Korean Missions -

Conclusion

Watermelon -

Chile - Mapuchi Indians - Temuco

1. Koreans got there first.
RC 1784; Suh Sang-Yong 1883
Yi Sang-Hun
2. The Catholics got there first.
Yi Sang-hun 1784
James Shin - 1794
3. Protestants - the Presb. got there first,
Allen -
then Underwood + Appenzeller.
4. The missionaries learned the language - in order to
evangelize.
5. They learned not to fight with each other.
6. The missionaries adopted a wise missionary policy.
7. They learned that 3-Self they must know Korean culture -
which was so strange.

This is what is being given to the groups coming in May and June. I intend to update and distribute similar sheets in Aug. and September - any ideas?

BRIEF GUIDE TO PRESBYTERIAN MISSIONS IN KOREA
with the emphasis on the Presbyterian Church (USA)
and Uniting Church in Australia Partnerships

The first Protestant missionaries arrived in Korea in 1884 and 1885, and so the church in Korea is now celebrating the centennial of this event. The church in North Korea has been suppressed and is still largely underground. Travel restrictions do not allow North Koreans to take part in anything in South Korea or to visit family or friends from whom they have been separated for more than 30 years. Thus this year's celebration, with the pain of division, will be by the church in South Korea. Both Protestants and Catholics (who are marking the 200th anniversary of their arrival) have grown rapidly in this southern half, where their constituencies number about 8,000,000, about 20 percent of the population. The Catholics are about 1,700,000 and Protestants are about 6,400,000 of which Presbyterians are 4,200,000.

There are 68 missionaries from the Presbyterian Church (USA) and 6 from the Uniting Church in Australia now assigned to Korea.

There are five major Presbyterian denominations and many small groups called Presbyterian.

THE PRESBYTERIAN CHURCH OF KOREA

The Presbyterian Church of Korea has 1.500 million constituents, about 500,000 baptized adult members, and 4,100 congregations. This church has been traditionally associated with missionaries for 100 years and is holding various meetings to celebrate that anniversary. One of its anniversary goals was to double its membership in 10 years, which it has exceeded. Besides receiving missionaries, it also sends 75 persons to 23 countries.

The officers of the Presbyterian Church of Korea are the Rev. In-Shik Rim, moderator, and the Rev. Eui Ho Lee, general secretary. George C. Worth (1953) and Marion A. Shaw (1949) assist the office in relationships with overseas agencies and churches. Louise M. Worth (1953) engages in Christian education. The Rev. John Moore (1955) and Katherine Moore (1955) work in Christian education, and the Rev. Arthur Kinsler (1964) serves in industrial evangelism. Sue Kinsler (1972) is an inter-racial marriage counsellor.

THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA

The Presbyterian Church in the Republic of Korea was formed in 1954 as the result of a liberal-conservative schism, with the liberals forming a new denomination. There are now 260,000 constituent members. The general secretary is the Rev. Sang Kuen Kim. Eleven missionary coworkers from the United Church of Canada participate in the life of this church.

THE OTHER PRESBYTERIAN CHURCHES OF KOREA

Many other General Assemblies use this identical name, of which three are large and over twenty are smaller groups.

Each has their own seminary or seminaries, and other support institutions. Most of the institutions with traditional relationships with Presbyterian Church (USA) or Uniting Church in Australia missionaries are still a part of the largest denomination with which these USA and Australian churches maintain partner relationships.

There are eight missionaries of the Orthodox Presbyterian Church that associate with one of these denominations. The nineteen missionaries of the Presbyterian Church of America work with any local congregation that welcomes them.

ECUMENICAL AGENCIES

The National Council of Churches of Korea coordinates the inter-church activities of the major denominations. The Rev. So Young Kim is general secretary.

Young Il Choi directs the distribution of audio-visual materials from the Korea Audio-Visual Commission. The Rev. Kelmore Spencer (1952) assists in these tasks. Vonita Spencer (1952) leads Bible study groups and helps with the Chungju Blind School.

Seoul Union Church is a congregation for English-speaking people of many groups and nationalities. The Rev. Howard W. Fritz (1983), an overseas associate, is pastor, and Marion Fritz (1983), also an overseas associate, assists in its ministries.

The Korean Student Christian Federation, begun in 1947, is supported by six Protestant denominations. It works with students in colleges and high schools.

The Christian Broadcasting System was established in 1954 to send the Christian message into all of Korea. It is operated by the radio committee of the National Council of Churches of Korea. The Rev. Kwan Suk Kim is president of the system. It is supported almost entirely by contributions from churches and individuals in Korea, as the government cut off advertising income suddenly several years ago.

The Christian Literature Society of Korea is an ecumenical publishing house for books and magazines. The society has distributed the devotional periodical Upper Room to the Korean armed forces. The Rev. Kap Shik Sung is general secretary.

The Bible Club Movement is a program of day and night schools, most of them at the high school level. The clubs provide Christian education for children too poor to attend other schools.

SEOUL

Four Korean denominations and three overseas churches cooperate in work of Yonsei University. Se Hee Ahn, Ph.D., is president of the university's 15 colleges and seven graduate schools, which together enroll 30,000 students. Horace G. Underwood (1947) is assistant to the president of the university. Dorothy Underwood (1960), appointed jointly with the Uniting Church in Australia, is professor of music at nearby Ewha University, a Methodist institution. Horace H. Underwood (1976) is professor of English. The Rev. Jung Ki Jonathan Kim (1979), an overseas associate, teaches theology at Yonsei. Severance Medical Center of Yonsei University is headed by Hyo-Kyu Kim, M.D. The center includes colleges of nursing, medicine, and dentistry, as well as a 1,000-bed general hospital. The center also includes Wonju Christian Hospital, the Oryu-Dong Community Health Center, the Kangwha Rural Project, and the Yong-Dong Hospital.

The Institute of Urban Studies and Development examines creative approaches to urbanization, a major challenge in Korea. The institute, under the direction of Dr. Chung Hyun Ro, operates from Yonsei University, as well as through industrial missions in Korea's major cities. Seminars are offered for pastors, theological students, labor, and management. Dr. Ro is now serving as Vice-President of the World Alliance of Reformed Churches.

Seoul Foreign School is an English-language Christian school. Richard F. Underwood (1953) is headmaster. Carol Underwood (1963) teaches music. Jonathan Borden (1979) and Soon Ok Borden (1979), both overseas associates, teach in the high school and elementary school, respectively.

Soongjun University, now separated from its Taejon campus, has 6,500 students and continues to provide progressive Christian leadership in this time of rapid change. Dr. Simeon Kang is president. Melissa Browne (1983) teaches conversational English as a Volunteer in Mission.

Seoul Woman's University has 3,000 students on its campus with Dr. Whang Kyung (Evelyn) Koh as president. Nancy Underwood (1976) teaches at this institution.

The Theological Seminary of the Presbyterian Church of Korea, founded in 1901, is under the leadership of Dr. Chang Whan Park. It trains all of the candidates for the ministry of the church, because those who graduate from other seminaries are required to study here before ordination. The 2,000 students enrolled in a variety of graduate and undergraduate programs make it one of the largest seminaries in the world. It coordinates a doctor of ministry program with San Francisco Theological Seminary. The Rev. Cyris Moon, Ph.D., (1976) is supervisor of the doctoral program and professor of Old Testament. He also directs the Third World Church Leadership Development Center. Rebekah Moon (1976) assists in the theological education program, and David Hudson (1980) and Susan Bower Hudson (1980) work with special concerns of the overseas students. Rev. Christiaan Mostert (1982) from the Uniting Church in Australia is a professor of theology. Jeffrey Jordan (1983) Volunteer in Mission and Frederick Broadwell (1983) Volunteer in Mission teach in the English language program. Marie Melrose (1956) teaches Christian education courses. The Rev. In Soo Kim (1983), an overseas associate, is a professor teaching economics at the seminary.

Overseas associate Dr. Wilson Chang (1979) is assistant professor of Old Testament at Hankook Presbyterian Theological Seminary, in Seoul.

The Hyun Hee Handicraft Cooperative is a self-help program designed to teach marketable sweater knitting skills to women. Louise Worth (1953), Marion Fritz (1983) and Marijke Mostert (1982) assist in the project..

The Urban Industrial Mission provides advocacy for workers, particularly those who work for multinational companies. Under the leadership of the Rev. Myong Jin In, the mission operates a training center. Anthony Dawson (1980) from the Uniting Church in Australia participates in the work of the mission.

TAEGU

Keimyung University, under the presidency of Dr. Tae Han Kim, provides Christian higher education to 17,000 students at 10 colleges, two graduate schools, and a junior college. William A. Grubb (1954) assists the chaplain at the university and teaches in the Yungnam Seminary. Louise Grubb (1953) is active in youth work and Bible teaching. Margaret Hall (1984) teaches English in the University.

The Presbyterian Medical Center, begun in 1899, was joined with Keimyung University in 1981 and formed a medical college. The center, with 650 beds, cares for more than 16,000 patients each year. Outpatient clinics treat 335,300 persons annually. The center emphasizes public health and has also led to the establishment of more than 100 congregations. T. Joanne Poe, R.P.T. (1962) is in charge of physical therapy at the main hospital in Taegu and at the hospital's leprosarium. The Taegu Leprosy Center is undertaking a major change of location from the city of Taegu to a rural setting. Howard Moffett, M.D. (1947) and Delle Moffett (1947) retired last year as missionaries, but continue to assist this relocation effort.

Keisung and Sinmyung Schools provide secondary and elementary education in a Christian environment.

KWANGJU

Honam Seminary, founded in 1961, serves the professional training needs of 160 ministerial students. The Rev. John T. Underwood (1946) is professor of biblical literature, and Jean Underwood (1954) teaches Christian education and sacred music. Rev. Seung Yong Whang is president.

Kwangju Christian Hospital was founded in 1906 to make known God's love through healing, and to teach medical workers about public health and community medical services. It is under the directorship of Dr. Chin Duck Huh, Ronald Dietrick, M.D., (1958) is a teaching surgeon, and Bess Dietrick (1958) serves as an English secretary. Dick Nieuwma, D.D.S. (1961) is the director of the dental clinic. Ruth Nieuwma (1961) teaches English and assists with church music. The Rev. Betts Huntley (1965) is the hospital chaplain. Martha Huntley (1965) is a journalist and has written a book on the development of the church in Korea for the centennial celebration. The Rev. Jefferson Ritchie (1980) and Megan Ritchie (1980) strengthen the church work of Chun Nam Presbytery.

CHONJU

Chonju is the urban center for an agricultural area with four presbyteries. Planting new churches and providing assistance in their growth is the work of the Rev. Joseph Hopper (1946), Dorothy Hopper (1946), and the Rev. John Folta (1955). In addition, the Hoppers assist with church development on Cheju Island.

The Presbyterian Medical Center (Jesus Hospital) was founded in 1897. It is a well-known medical training center in Korea. David Chu, M.D., (1967) is a cardiologist and internist. Gail Chu (1967) is involved in family care. David Seel, M.D., (1953), a surgeon, is the medical director. John Shaw, M.D., (1972) is an orthopedic surgeon and rehabilitation specialist, and Sharon Shaw (1972) is an occupational therapist. Merrill Grubbs (1961) is the planning and development officer and Mary Seel (1953) serves as research assistant in data processing. Susan Zelek (1982), a Volunteer in Mission, serves as an occupational therapist. Martha Cope (1978) is administrative secretary; she, too, is a Volunteer in Mission.

The Margaret Pritchard School of Nursing, founded in 1950, is connected with the medical center and has 240 student nurses. Ruth Folta, R.N. (1955) teaches spiritual care.

Hanil Seminary, founded in 1961, is a four-year college with 250 students. The Rev. Daniel Adams, Th.D. (1974) and the Rev. Carol Chou Adams (1974) are professors in the areas of theology and Christian education. Alma Grubbs (1961) teaches English, music, and Christian education.

Sin Heung and Ki Jun schools provide education in a Christian environment.

SOONCHUN

The Wilson Leprosy Center and Rehabilitation Hospital, founded in 1909 by a Presbyterian missionary, is directed by Dr. K.W. Yoo. It specializes in doing rehabilitative surgery and operating rural clinics. The Rev. Clarence Durham (1960) and Ruth Durham (1960) administer overseas affairs for the center, including arrangements for overseas volunteer doctors who come to serve for short periods. Present volunteers are Dr. and Mrs. Harold Forney.

Maesan High School is related to the local presbytery.

TAEJON

Han Nam College, formerly the Taejon campus of Soongjun University, provides Christian higher education for 9,000 students. Dr. Hae Chin Oh is president. The Rev. John Somerville, Ph.D., (1953) is professor of history. Dr. Robert Goette, Ph.D., (1960) is professor of chemistry, Charles Hill (1978) teaches English.

The Korea Christian Academy, is an English-language primary and secondary school with boarding facilities for students from parts of Korea where no English language education is available. The school, founded in 1958, has an enrollment of 70. James Bundrant (1966) teaches science, and Elizabeth

Boyer (1955) is dietician and nurse. Virginia Somerville (1953) is the librarian at the elementary school and Helen Bundrant (1966) teaches art. Ina York (1982) teaches special education. Emily Goette (1960) conducts Bible studies with Korean women.

Serving the needs of this area of the church in leadership training for ministers of rural churches is the Taejon Presbyterian Seminary, founded in 1954. Dr. Jeon Seop Moon is president. Currently the enrollment is 102 students. The Rev. Timothy Lee (1966) is professor of New Testament Greek and Director of Field Education. He is also Director of the Taejon Christian Counseling Center. Helen Bundrant (1966) and Kay Lee (1966) teach conversational English at the seminary.

PUSAN

The Pusan Seminary has 200 students enrolled. Its president is Rev. Ik Hyun Woo.

The Il Shin Christian Hospital was founded to assist women in 1952 in this city of many refugees during the Korean War. It has grown into a hospital of 160 beds under Dr. Y. S. Kim. A program of midwife training continues. Sent by the Uniting Church in Australia Dr. Barbara Martin (1964) is head of the medical work and Rev. Joyce Anderson (1959) is chaplain.

KYUNGJU

Kyungju (Cumberland) Presbyterian Hospital, established in 1965, has 80 beds and provides treatment for nearly 3,500 patients annually. The outpatient clinic treats about 65,000 people each year. K. Y. Lee, M.D., is superintendent.

Moon Wha High School, Yung Nae Choi, Principal, provides education for 3,000 students. Thomas Duvernay is a volunteer teacher at this school.

POHANG

Pohang Presbyterian Hospital, established in 1979, cares for nearly 5,800 patients and 149,000 clinic visitors annually. C. W. Kim, M.D. is superintendent.

ANDONG

The Andong Christian Hospital has 120 beds, and treats more than 4,700 inpatients and 46,000 outpatients each year. The director is P. T. Chung, M.D.

Three high schools and a Bible institute in Andong are related to the local presbytery.

MASAN

Kay Lynn (1983), overseas affiliate, serves as an occupational therapist at the Good Samaritan Hospital.

(기-적/대량종리)

임인석 (H1201)	6.4
이외진 (H1711)	6.4
안정호 (K701)	6.4
손대리 (K464)	6.2
김동익 (K108)	6.2
대리관 (K314)	6.2
인석 (K258)	5.31 ^{5/31} UA 921 13:56 To Chicago
이연석 (")	6.2

(관적/가성종리)

See p. 3

THE GREATEST OBSTACLE

"O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings and you would not." Matt: 23:37

It is both a privilege and a responsibility to be with you on "One Great Hour of Sharing" Sunday, the day we consider the most urgent needs and the greatest obstacles in our Christian world mission. What is the greatest single obstacle blocking the world-wide progress of the Christian mission?

When I first went to China as a missionary I was soon enough convinced that the greatest obstacle was the Chinese language. I found myself in sympathy with one of the early pioneers who, one frustrating day, roundly declared that he had come to the conclusion that the Chinese language was an invention of the devil specifically designed to keep the gospel out of China! But language is not the great obstacle.

When we are young we tend to think of obstacles in geographic terms: mountains, deserts and jungles blocking the missionary's access to unreached tribes. But mountains have been climbed, and deserts crossed and jungles penetrated for Jesus Christ.

In school, perhaps, the great obstacles are pictured in religious terms: the powerful and ancient religions of the world leading so many millions away from the truth in Jesus Christ. Islam, Hinduism, Confucianism, Buddhism, Shinto. Talk to any missionary from a Moslem land and you will soon discover how great an obstacle such a religion can be. But I come from Korea, and I cannot tell you that the ancient religions are the great obstacles. Confucianism? We have a great Confucian University in Seoul, the oldest in the country. A few years ago it began looking for a new president. The committee searched the country for a qualified Confucian scholar to head that school but finally threw up its hands in despair and asked a Christian to become head of the Confucian University. Confucianism is crumbling in Korea. And Buddhism? We also have a great Buddhist University in Seoul. It stands high on a hill and has thousands of students, but some years ago I was told (and it may still be true) that the largest student organization on that great Buddhist campus was the Student Christian Association. Buddhism is crumbling in Korea.

What then is the greatest obstacle? A good case could be made for the proposition that our greatest obstacles are our own impossible goals--impossible, seemingly, simply because of the physical and social immensities of our Christian task.

We want to make the whole world Christian, for example, but look at what the population explosion has done to us. The Christian Church is growing faster than ever before in history, yet there are more non-Christians in the world than ever before. 110 years ago there were only 400,000 Protestants on the three continents of Asia, Africa and Latin America. Today there are some

30,000,000 Protestants on those three continents. The world's population, however, is exploding still more rapidly. Today 30% of the world is Christian. By the year 2000 A.D., if present population trends continue, the proportion will be only twenty per cent. Is not this though more of a challenge than an obstacle?

What is the great obstacle? I have found that many Americans would like me to tell them that the greatest single obstacle blocking the progress of the gospel is Communism. Now I have no illusions left about Communism. I spent two difficult years under the Communists in China and I have found them to be direct and bitter enemies of the Christian faith. But I cannot in all honesty stand and tell you that the greatest single obstacle to the progress of our faith is Communism.

What is the greatest obstacle? Look again at the New Testament lesson for this morning. What city is it over which Jesus is weeping? Is it Sodom? Is it Gomorrah? Is it Babylon, that great and wicked city? No, none of these. You know as well as I that the city that almost broke Jesus' heart was the Holy City. "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the great obstacle. Don't look outside. Don't cast about for a scapegoat, and blame it all on the Moslems or the Buddhists or even the Communists. The greatest obstacle is you...and I.

Look at Selma, Alabama for example, and ask what that does to our Christian mission overseas. Then look at the Selma, Alabamas in our own still northern hearts. The great enemy is always within.

There is nothing new about this unsettling truth. Luther saw it at once. Even in the heat of the battle of the Reformation he had the honesty to say, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope--Self."

But, I have not come all the way across the Pacific to scold you American Christians. Let me rather make my point in this way. Let me illustrate it in terms of the church in Korea, and I will let you draw your own uncomfortable American parallels.

When I left Korea last summer, our plane lifted us from Kimpo airport, circled almost to the Communist lines just twenty miles away, and then scudded across the skyline of Seoul, the capital city. As I watched that skyline flash past I found myself counting the church steeples, and my heart was lifted up within me with pride. We have two hundred and fifty Presbyterian churches in that one Korean city alone, and that is enough to make any Presbyterian missionary proud. But before my bubbling pride could carry me away too far, the bubble was pricked by the memory of a remark made not long before by a non-Christian Korean. "The trouble with this city (Seoul)," he said, "is that

it has too many tea-houses, and too many automobiles, and too many churches." Why too many churches? When I was a boy in Korea even non-Christian Koreans tended to be rather proud of the church in that land. They were proud of the way Christians lived, and of their record of leadership in Korea's fight for independence. In 1919, when Korean leaders risked their lives to sign Korea's Declaration of Independence, only 3% of the country was Christian, but 50% of the signers of that Declaration of Independence were Christian. But in 1945, when Korean independence was finally won, and just as the whole country was looking to the Christian church for leadership in freedom, at that very moment the Christian church in Korea began to fall apart.

In Taegu, at a meeting of the General Assembly, pastors and elders actually fell to fighting in the pews. They had to bring in a policeman to restore order. He came in, mounted to the pulpit, looked out over the disordered scene, and began to weep. "I am only a policeman," he said, "but I am also a Christian, and as a Christian I know you should not be acting like that." He shamed them into some kind of a semblance of restored order, but he could not prevent the splitting apart of the Church of Jesus Christ in Korea. Where else in the world can you find a Jesus Presbyterian Church and a Christ Presbyterian Church--and Jesus is not speaking to Christ! It is not at all unlikely that this spectacle of Christian fighting against Christian, of churches splitting and splitting again in violent controversy, has done more harm to the cause of preaching Christ in South Korea than anything the Communists have been able to throw against us. The great enemy is within.

But this is rather discouraging news to bring back from the mission field. It is what has happened, and it is well for you to know the truth, but such bad news is not the whole truth. The gospel is good news, not bad. I would be leaving you with a false impression of the church in Korea if I spoke only of the gloomy side. The greatest obstacles are within us, yes, but so also by the grace of God is His great power, power over all obstacles.

It was not to men without weaknesses, but to a sometimes divided and quarreling group of disciples that Jesus turned and said, "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth." (Acts 1:8)

So also in Korea. The church may have its weaknesses, but above all it has power. The word that comes to my mind when I think of the Korean church is not division, or controversy, but power, spiritual power.

Begin here ↓

The greatest demonstration of spiritual power I have ever seen has been in the life story of one Korean congregation. It is, I think, the greatest single congregation of Christians in the whole world. They have faced Communists without and schismatics within, but have found power and victory in Jesus Christ. Their church is the Yung-Nak Presbyterian Church in Seoul. The name means the Church of Everlasting Joy.

The story begins a good many years ago with a young Korean student entering Princeton Seminary. Before he could finish he fell ill with tuberculosis which is the scourge of his homeland, the great killer. Some Korean dies of tuberculosis every ten minutes. For two years he fought for recovery, then came back to Princeton to complete his studies. By the time he graduated he had run out of money. He was determined, however, to return to Korea, so he simply began to walk from Princeton to San Francisco, picking up rides along the way. When he reached San Francisco he discovered there is no hitch-hiking across the Pacific. Still determined to get back to Korea he found a job shoveling coal on a freighter, which is not the healthiest kind of work for a man recovering from tuberculosis. But it got him home, and he was given a church in a town in the far north on the frozen Malu River where he began his ministry in a simple, undramatic but solid way, telling people the good news of salvation in Jesus Christ.

When Korea won back its independence in 1945 and for the first time in forty years the people of that town found themselves really free to elect their own Korean mayor, their immediate, overwhelming choice was the unassuming pastor of the church on the hill. So Pastor Kyung-Chik Han became mayor of Sinwiju.

But 1945 was also the year that all of North Korea was turned over to the Communists, and Communists do not take kindly to Christian mayors. They quickly sent their bully-boys through the streets to break up the meetings of the free political party. They forced Mayor Han out of office. Finally, seeing the handwriting on the wall, he called his congregation together. They determined to try to escape south into freedom. I have been told(though I am not sure of this) that the church then divided itself into two groups, one moving south under the pastor and one under the pastor's wife, and that it was thirteen months before the two groups finally came together again in free South Korea.

By then they had lost everything they had in the world. They built shacks for themselves out of cardboard and flattened tin cans. They also began to build a church. But not out of cardboard and tin. That would not do for the house of God. Their church they built out of stone. The men went out to help with the quarrying, and the women helped to carry the stones into town. Even the children set to work digging out the foundations and carrying off the dirt in straw baskets. While they worked, they witnessed. They told others of their faith in Jesus Christ, and new believers joined them and more refugees. When they finally finished their church they had grown so large that they found they had to build a church seating two thousand five hundred people.

How could penniless refugees build so large a church? Because they were Christians who put first things first, like one woman from among them whose story you should know. She, too, had lost everything. To keep alive she picked up pieces of paper and scraps of cloth from the streets, smoothed and

washed and cleaned them and sold them for a few pennies. Slowly and painfully, working from morning to night, she began to improve her stock, and dreamed of the day she could build herself a real home and be a refugee no more. Saving every penny she finally had enough, and the home she built was a home of which she was very, very proud. Its roof was real tile, not straw. So she gathered her belongings together and moved out of the refugee shack into her new home. But that was the day elders from the Church of Everlasting Joy chose to call on her on behalf of the church building fund. We have them in Korea too. The patterns are pretty much the same all over the world. There is nothing wrong with that. It is the power behind the pattern that matters.

The woman was distressed and embarrassed. "I've put every penny I have into my new home, and I have nothing left," she explained. And the elders, being kind and understanding men, left. But that night she could not sleep. Early the next morning she gathered up all her possessions and moved out of the new home back into the chicken-coop of a shack from which she had moved so proudly the day before. She rented her new home and brought the rent for the building of the house of God. And that is how those refugees built their great church, the Church of Everlasting Joy.

They finished it in 1950, the year that the Communists struck again. In three days the capital city of Seoul had fallen, and the Christians of the Church of Everlasting Joy were refugees all over again, streaming south along the dusty roads to tenuous safety in the Pusan perimeter. Once again they built shacks for themselves out of cardboard and tin, and once again a great stone church for the house of God. But by the time they had finished the church in Pusan, MacArthur had landed on the enemy flank, Seoul had been liberated, and the refugees were free to move back to their homes and their church in the capital. They should have been happy but one thing distressed them. To return to the capital would be to leave an empty church in Pusan, and an empty church would be no honor to God. So once again the congregation met and covenanted together. No family would move back to the capital until it had gone out into the streets of Pusan and won from among the local population some new family for Jesus Christ. That is precisely what they did. They filled their Pusan church with new Christians and only then moved back to their great stone church in Seoul.

I spoke of that church as seating two thousand five hundred. That was in 1950. Today the congregation numbers eight thousand. They have three services on a Sunday morning, but even that cannot accommodate the crowds so they have installed closed-circuit television. When Dr. Han preaches, the good news of God's love in Christ is carried out through the stone walls over television to hundreds who gather in nearby buildings to learn the secret of the joy and power in the lives of these Christians of the Church of Everlasting Joy.

The church has five ministers, which makes the congregation feel rather selfish, so they send forty evangelists, unordained preachers, up and down

the country to small pastorless churches or unreached villages. They feel a little selfish about that too, since it is all for Korea, so they send out two foreign missionaries under the General Assembly's Board of Foreign Missions, a young Korean pastor and his wife who is a doctor.

What a wonderful congregation! They have known great obstacles, yes, but they have found in Jesus Christ the power to overcome all obstacles.

And you? There is power here too, and I know there is a wonderful heart-warming generosity. But some things disturb me.

I come from a sick and hungry part of the world. Experts say that between 20 and 30 million people actually starve to death every year; that is, the primary cause of their death is malnutrition. Reduce that statistic to more comprehensive terms, and it means that between the time I began speaking a few minutes ago and the time you leave this comfortable church this morning, more than 1,000 people will have died for lack of proper food.

Compare this statistic with another widely quoted set of figures we have heard this week: 90% of your dogs in America receive better medical care than half the population of the world. They probably eat better, too.

I come from a part of the world that is sick and hungry, spiritually, as well. Its sickness "unto death", and its hunger is of the soul, a hunger far more tragic than any other hunger of the human race. To meet that hunger the Korean church is asking for help, asking for one hundred new missionaries in the next ten years. But our great denomination has 15 fewer missionaries in the world this year than it had last year. And I have seen budget projections for next year. Next year we will have fifteen fewer missionaries than we have this year.

This does not sound like power. Can it be that we are still the obstacles, the greatest obstacle? "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the obstacle. But you can be the power. For that is the good news of the gospel.

Sermon preached by The Reverend Samuel Hugh Moffett
at The First Presbyterian Church, Princeton, N.J.
March 28, 1965.

Rolls - Gallup Research Inst. 1979

Budgets: 13 m. - claimid

9 m - Gallup poll. 25.3% 9,360,000

Ans 1992 = ^{14.4}14.9% Prof. 5% Cath. 7,200,000

Nothing 54.5% = 20,200,000

Conf. 1.1% 400,000.-

Why the Church?

Matt. 16:17-18.

All of II Cor.

How the Church grows in Korea

Out of every 100 Koreans, ~~2~~ Only 6 are Christian.

~~Korea is only 6% Christian.~~ Most of its people are still non-Christian. Like these dignified Confucian patriarchs, ^{in their spotless white robes + black long-horn hats,} returning home ~~to their villages~~ after a market-day in town.

~~The head of the clan had for these gentlemen to give up the old traditions.~~

It is not easy for them to give up the old traditions. ~~The~~ ^{young} head of the powerful Yoo clan, ^{whose son is ambassador to Japan,} ~~near Andong~~ received as ~~very graciously~~ ^{graciously} most ~~in graciously.~~ ^{and told us} ~~his nephew~~ Korea's ambassador to Japan. ~~As he showed us the ancestral tablets he told us that his wife had been a fine Christian. I gently urged him to follow his wife's good example, but the old man looked about at his carefully kept ancestral tablets and smiled as if to say, "Do you really expect me to give up all this?"~~

~~Sometimes the answer is unexpected.~~ This courtly gentleman, with his ^{new} ~~own~~ rare ^{but} 6-corned scholar's hat listened for a while, ~~then~~ ^{then} shook his head wistfully, "I can't go to heaven; I don't have a car." Part of the problem is to learn ~~how we can present the Bible~~ so to present Christ that he will no longer be dismissed as part of the "Westerners' religion."

4. The women are more likely to be Buddhist. This young woman is ~~from~~ ^{from} the White Buddha of Andong, probably for a son.

5. But the old faith no longer satisfies. ~~All the empty~~ No count of Buddhist ritual can wipe ^{away} the pain etched into the face of this woman, ~~grieving~~ ^{grieving} without ~~hope~~ ^{hope} at ~~his~~ ^a wife's funeral.

6. But Christ brings ^{over} hope to the most hopeless. A leper rings the chih bell (made out of a 150 mm. artillery shell) in one of the leper villages near Andong. More than 80 of the 120 lepers are Christians; they ~~can~~ have built their own chih.

7. The first ~~chih~~ ^{Christian} building is often only a tent, shaky, drafty, and bitterly cold in winter, ^{in an un~~improved~~ village} but crowded Sunday after Sunday as the children pour in to sing hymns after ^{it will be} ~~hymns~~ ^{at} the top of their lungs, and their elders sit cautiously in back to listen to the strange new words. The preacher is usually a layman - an elder or ^a deacon from a near-by chih.

8. As the little group of believers grows, the next step is to replace the tent with a typical wood-framed country chih, ~~that~~ thatched with straw and walled with clay.

9. The mud walls are white-washed, the bell-tower raised and the chih is open for worship. Women sit on one side, men on the other. ~~They enter and leave by different doors.~~ They enter & leave by different doors.

10. ~~The missionary often wears Korean clothes on country trips. Men and women enter and leave by different doors. This is the women's exit. Eileen (Mrs. Sam Moffett) often wears Korean clothes on country trips.~~

11. ~~Sam the little chih~~

[11]

~~in time~~ the little church will become the focus and center of the whole village. Its bell calls the people to pray every morning before dawn

[12]

~~Its church is one of the~~
Singing in the choir is one of the few opportunities open to the village young people for organized social activity. ~~The~~ ^{One} day-preacher (left) is recognized as one of the leaders of the village.

[13]

The whole village gathers to watch the wedding of an elder's grand-daughter. Icicles dropped from the straw roof, but the warm, simple faith of these country Christians who have no pastor and who have not been visited by a missionary in years has made their club, and countless others like it, radiating centers of Christian outreach.

[14]

~~I am convinced~~ The Korean tradition has it that if the bride smiles at her wedding the first child will be a girl. She is not even supposed to look at her husband until after they are married. I am convinced that the secret of the growth of the Korean Church under God ^(that's what even I have seen) is not the Korean pastor and less the missionary, but humble, unassuming lay Christians like this young couple. We were quite sincere when we wished them many, many sons. We need more like them.

14. In the cities the church faces a different problem. Shum
such as this one in Somb, areas, are packed with the refugee shacks of an estimated ten to
four million people who have fled the communist terror for freedom
in the south.

15. The poor, the sick, and the crippled live packed together in
incredible filth and squalor. This boy has lost both his legs.
The little girl behind him is being taught how to beg.

16. Huge quantities of relief clothing come in from warm-hearted
American Christians, but there is never enough to go around. Makeshift
outfits like this are convenient but drafty.

17. A fortunate few have enough to eat. This ^{happy} girl is
18. carrying home from market enough rice to feed her family for
three or four days.

19. Laborers, like these, picking up a meal at a street restaurant,
eat as often as they can afford it, which is sometimes all
too seldom.

Thousands of orphans have been left homeless in the backwash of
war, Most pitiful of all are the mixed-blood babies, cruelly tormented in
the villages. The church cooperates with
in finding Christian homes for these waifs in America.

both physical & spiritual.

20. To meet the urgent, felt needs of a city community, ~~strong~~ Central Church in Andong, led by its pastor, Rev. Kim Kwang Hyon, not only carries on a full-time program of evangelistic outreach ~~which~~ with three lay preachers itinerantly, constantly through the eastern half of the province, but also has organized a feeding station, with help from Church World Service, for the relief of the 700 neediest ^{cases} ~~people~~ among the city's 50,000 people.

21. The presbytery ~~which has~~ has filed the first Christian High School in the area, Kyung An High School, ^{its} ~~whose~~ principal, Mr. Kim In Han, an elder in Andong's East Church, ^{leads a young, eager, all-Christian faculty.} ~~Andong's~~ West Church, whose spire is visible in the left ^{has} ~~has~~ graciously makes its facilities available to the school for use as a chapel and an auditorium during the week. ~~65% of the 500 students are Christian.~~

22. Sixty-five percent of the school's 500 students are Christian. An active Student Christian Association ~~with~~ ^{with} program sends many of them out on market days in gospel teams like this for tract distribution and personal witness. The student at the left is president of the student body.

29. Tract distribution in the Andong Market. A County gentleman breaks into a delighted smile at hearing ~~an American~~ a foreigner speak his own language. "~~Could~~ Can America speak Korean?" he said.

30. A Visit to the Truce Line. The missionary is sometimes called upon to preach ~~at~~ to UN troops in Army chapels. Here he stands at the paraded with ^{a fellow Presbyterian,} Chaplain Brown of the Queen Own Cameron Highlanders.

31. Korea's missionaries to Thailand. ~~Since 1907 the evangelistic concern~~
of the Ever since its foundation in 1907 the Korean ch. has been a missionary ch. In 1955 it sent its first missionaries to Thailand. Rev. & Mrs. Chri ^{stays here in part of the Capital Building} in Seoul not long before they sailed. Mrs. Chri is a medical doctor.

23. ~~Some~~ Korean girl returning from market. A fortunate few have plenty to eat. This girl is carrying home a ^{three} ~~few~~ day's supply of rice for her family.
24. Road-side restaurant. Laborers eat only when they can afford it, which is sometimes all too seldom.
25. Young ^{First} ~~Central~~ Presbyterian Chch. Pastor Kim Sang Ok and the missionary (Sam Moffett) pause on the main street leading past the Chch. ~~Central~~ ^{First} Chch, with ~~its low address~~ which has an attendance of over 600, is the tallest building in town. Pastor Kim is a refugee from N. Korea.
26. Andong Central Presbyterian Chch. and Pastor Kim Kwang Hyon. This is the largest and most influential chch in the Andong area with an average total Sunday collection in chch of S.S. of almost 1500. The chch supports ~~two~~ three full-time lay-preachers for itineration among the pastorless chches. Pastor Kim is also moderator of Kyong An Presbytery, with its 217 chches.
27. Kyong An Christian High School, ^{Andong,} and Principal Kim In Han. More than 65% of its 500 students are Christian. Andong's West Presbyterian Chch, on the left, has made its facilities available to the school for use as a chapel and auditorium during the week.
28. Student Christian Association Gospel Team. On market days in Andong, students from Kyong An High School distribute tracts in the market-place, and give their personal witness to non-believers. The lay-steward left is also president of the Student Council.

22. There is only one hope for Korea: the Cross of Jesus Christ. Even the North Korean communists who are just across the river in the background of this picture can see the white cross pointing to the sky on this little front-line Army chapel.
23. In South Korea, Christians prize their freedom of worship and will walk for miles like these country believers on a Sunday, to their little churches to worship God.
24. This is a typical country church, its mud-brick walls freshly whitewashed and its tin roof shining. The pastor lives in the little thatched building to the left.
25. Some rural Christians are so poor that it often takes them years to finish the buildings in which they worship, but the Word can be preached even in an unfinished church. Here a country elder preaches to a congregation which has no pastor.
26. But the church does more than preach in Korea. Here are a group of orphans in a Presbyterian orphanage near Andong. They were saved from death because Christians care and give and serve.
27. Two of the orphans play happily in the dust. They don't have much to eat or to wear or to play with, but they are happy because they at least have a home to live in and people who care for them and love them.
- ~~28. Christian care for the poor and the oppressed in Korea extends here~~
28. Some of the orphans in this orphanage are even able to attend classes in our Christian High School in Andong (Kyung An High School. Sam had his picture taken below the main classroom building as Chairman of the Board of Trustees. Almost 70% of its 700 students are Christian.
29. Our greatest joy in the work here still comes from visiting the faithful congregations in little villages. Here is Eileen crossing a bridge on an itinerating trip in the country. We went as far as we could by car, and then walked the rest of the way to the mountain church.
30. On the way we stop in many villages to talk to the people about Christ. Sam is here chatting with a top-hatted village elder. Note the red peppers drying on the village roofs.
31. This is your missionary, distributing relief food and clothing to the poor in Seoul, in Jesus' name. We are your hands and your feet; we are the outreach of your heart's concern, for Christ in Korea.
32. Korea's Christians join with us in thanking you for what you are doing in Korea. This girls' choir in a little country church, and 500,000 other Korean Presbyterians like them, praise God for his love and mercy through 75 years of Protestant missionary work in this country. We count on your continuing prayer support.

Sincerely,
Sam and Eileen Moffett

The Presbyterians in KOREA (1965)

St. Patrick was a Presbyterian - as all but the Irish know.

So very fitting.

I wish St. Pat. could have - he'd like it.

Korea - work of the Orient. And he'd find a lot
of Presbs.

Over 62 missionaries work with

1099
- 797

1896 -

1896 pastors + evangelists

2027 - churches

350,000 Presbyterians -

I think he'd be proud of what his Presbs. have accomplished -

5 great enemies - poverty, disease, ignorance, superstition, -

I. Poverty. - Mt. Lito - new grain; rats; scabies

These have farmers - 4 rows to trees, $\frac{7}{15}$ of the $\frac{1}{2}$
- every year he falls $\frac{1}{2}$ - & yr. deeper into debt.

Disease - It was a S.P. who blocked up
all 96% of all Koreans have parasites - most of the 6 chaff. lbs.
He spent an acre soil - & pulled out 1900 worms.

Every 10 minutes a Korean dies of TB: 3 out of every
4 are infected. Friend of Sev. - its leadership in
fight vs. TB. $\frac{1}{3}$ of self-administering TB patients are
treated in the clinics it pioneered.

Taegu Hospital - 100 clinics.

Ignorance. I'm proud of the ~~modern~~ way Presbs. have
thru themselves in fight vs. ignorance. First modern colleges -
first schools for girls: Kyeongsu & 5; Yonsei, Sungkil, K.T., Woon.

Radio - TV

Greed: - In a world straggling freely with greed & corruption,
I'm proud that ~~the~~ ^{we} Presb. spread a gospel "Seek ye first the Kingdom of
God" I'm proud that when Presb. advanced 1st 7 - sent one to
sit on.

Disorder : - Some ~~books~~ people say we Presb. have
too much order - not enough love. Anyway, we do have
a contrib. to make to order. When all other forms of
self-govt. & self-management, were closed by the J.J. Congress
then, for the sake & the practice of order in their
churches. -

But something wrong - our enemies and Tr. Dr. J. G. Davis
There is a deeper, higher enemy - SIN.

We are all of us here - whether doctors, nurses, educators -
to witness to the love of God in J.C. who saves us from
our sin - That is the work of our church -

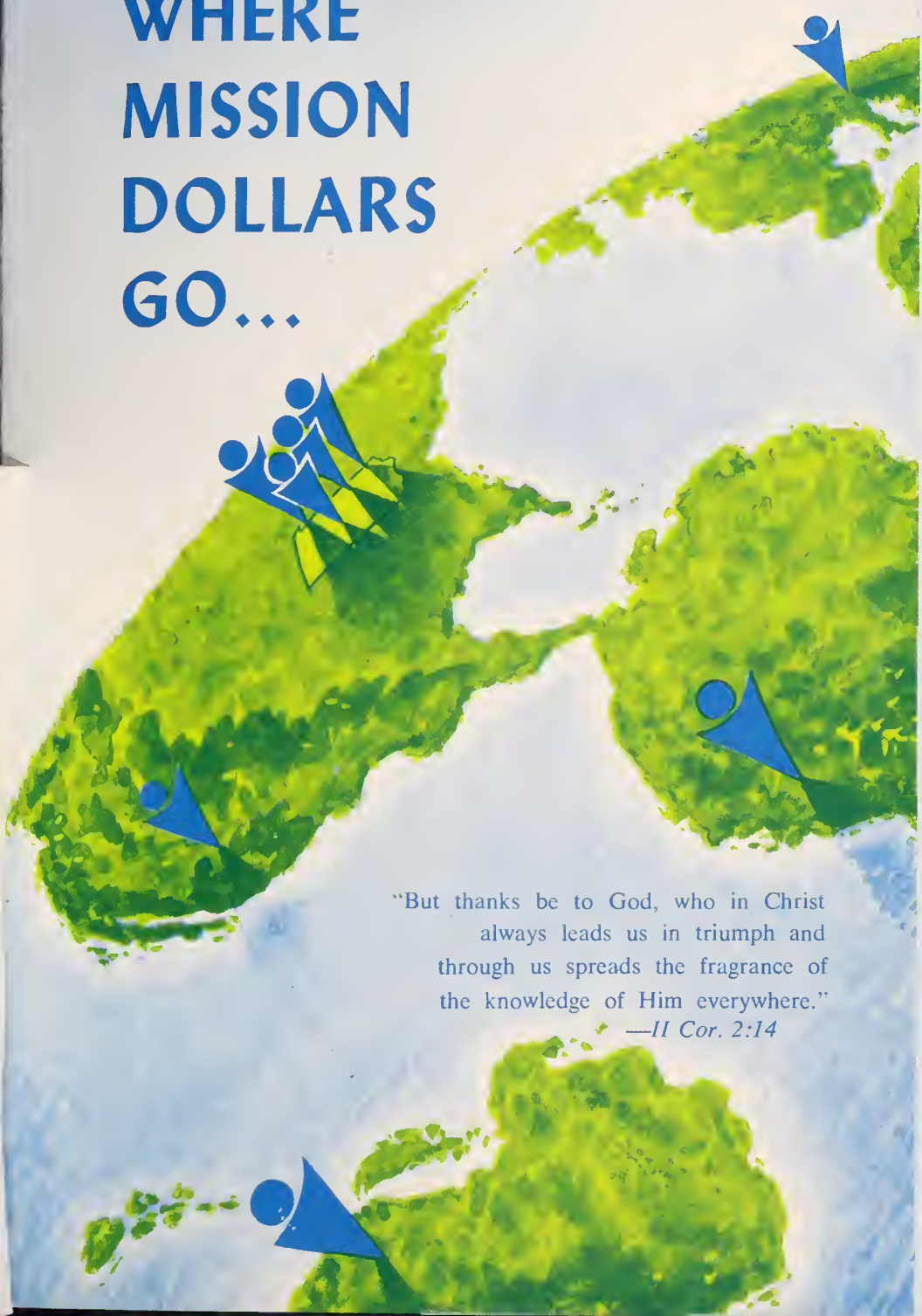
Over the years it has changed lines -



Korea: Church	1965	1965	1965	1964
	<u>churches</u>	<u>ch. members</u>		
Presbyterian	2,027	2,198	348,904	348,264
NAE	1,618	1,495	455,967	448,448
Koryu	458	383	14,657	13,178 (bapt.)
ROK				13,178
Methodist	1,208	1,215	261,892	261,892
Holiness (Christ)	370	376	80,000	-
(Gen) NAE	140	144	40,000	-
Salvation Army	136	331	27,685	26,061
Baptist	222	190	12,600	-
Baptist Bible Fellowship	15	20	1,000	1,800
7 th Day Adv.	664	839	83,048	82,468
Assemblies of God	47	50	7,500	7,200
Church of Christ (CC)	34	45	3,500	-
Church of Christ (KCM)	110	55	5,200	4,800
Nazarene	48	45	3,476	3,200
Voice of Christ & Asia	1	2	150	-
Episcopal	53	41	6,387	-

			<u>1965</u>	<u>1966</u>
Lutheran	2	2	150	76
Independent	4	6	450	—
Pentecostal (FRAM)	15	17	1,042	1,024
(ROK)	7	12	563	
			<hr/>	
			1,805	

WHERE MISSION DOLLARS GO...



"But thanks be to God, who in Christ
always leads us in triumph and
through us spreads the fragrance of
the knowledge of Him everywhere."

—II Cor. 2:14

ORDER OF WORSHIP

for
A Remembrance of Our Salvation
and
An Equipping for Our Ministry

ADORATION

ORGAN MEDITATION - Congregation in silent prayer
CALL TO WORSHIP

HYMN 496

"Duke Street"

PRAYER OF ADORATION

Mr. Cannon

Pastor: The Lord be with you.

PEOPLE: And with your spirit.

Pastor: Praise the Lord!

PEOPLE: The Lord's Name be praised!

Pastor: Prayer of Adoration

PEOPLE: Amen.

GLORIA PATRI 545

Old Scottish Chant

SOLO (8:30) - Repent Ye

John Prindle Scott

Edmund W. Young, baritone

ANTHEM (11:00) - Jubilate Deo

Flor Peeters

Sing to God with gladness, all ye nations, bow low before the Lord, serving joyfully! Come ye unto Him in exultation, and know ye He is the Lord, He is God, the Almighty, it is He who made us not we ourselves. We are His people, we are the sheep of His pasture. Enter ye His gates rejoicing in a thankful spirit. Come within the courts of His temple, confess Him with your hymns of rejoicing and praising! Praise ye His name forever, for the Lord is good, He is merciful. And His mercy for us endureth forever, His truth shall remain thru all the ages, His truth endureth unto all generations. O praise Him! Praise ye His name forever!

*SILENT PRAYER OF ADORATION

CONFESSION

KYRIE 571

XVI Century Gregorian Chant

SILENT PRAYER

CORPORATE PRAYER

Blessed Lord Jesus, in whom there is no East or West, nor black or white, no foreign or domestic, no Roman or Protestant, no sacred or secular, forgive us the man-made divisions which plague our lives. Our piety too often has made us provincial. We have not been agents of reconciliation in a world of strife and conflict. Lord, forgive us.

On this Memorial Day weekend, when we remember the price paid for freedom in war, we confess that we often lack the courage to pay the price of freedom in peace.

We acknowledge that Thou has called us to be a servant people but we confess that we wish to be served; Thou has called us to be a missionary people, but we have wanted to provide for ourselves and our comforts before caring for the world. Thy command to bring the Gospel to the world has often gone unheeded in our lives. Lord, forgive us and grant us a sense of Thy vision of a world under Thy Lordship. Amen.

ASSURANCE OF PARDON (Unison Amen)

PROCLAMATION

READING OF THE WORD Dr. Samuel H. Moffett

PRAYER FOR THE WORD

PROCLAMATION OF THE WORD OF GOD

HYMN 500 "Purpose"

THANKSGIVING AND INTERCESSION

PRAYER OF THANKSGIVING AND INTERCESSION Mr. Ogilvie

SILENT PRAYER

PASTORAL PRAYER

THE LORD'S PRAYER

DEDICATION

OFFERING AS OUR RESPONSE OF DEDICATION

OFFERTORY

DOXOLOGY

PRAYER OF DEDICATION (Unison Amen)

HYMN 498 "National Hymn"

BENEDICTION (Unison Amen) Dr. Moffett

SILENT PRAYER

POSTLUDE

*Ushers will seat late comers.

HOW EACH DOLLAR GIVEN TO SYNOD OF PENNSYLVANIA CAUSES IS PUT TO WORK:

	Division of Each Dollar	1965 Budget
Colleges in Pennsylvania	62¢	\$230,414.
Westminster Foundations in Pennsylvania	25¢	91,586.
Church Extension and Relocation in Pennsylvania	7¢	25,000.
Pennsylvania Council of Churches	4¢	15,000.
Promotion	2¢	8,000.
TOTAL	100¢	\$370,000.

Mission Without Money is Impossible



**HOW EACH DOLLAR GIVEN BY CHURCHES IS PUT TO WORK
IN MISSION BY OUR GENERAL ASSEMBLY:**

	DIVISION OF EACH DOLLAR	1965 Budget
Christian Education	15¢	\$ 4,876,805.
Ecumenical Mission and Relations	27¢	8,976,622.
National Missions	36¢	11,772,394.
Pensions	4¢	1,406,096.
Theological Education	6½¢	2,082,130.
Programs for Special Purposes	3½¢	1,134,783.
<small>(United Presbyterian Men, Presbyterian Life, United Presbyterian Foundation, Ministry to Service Personnel, Educational Assistance, Commission on Religion and Race)</small>		
Services Rendered to Local Churches, Judicatories, Boards and Agencies	6½¢	2,150,390.
<small>(Interpretation and Stewardship, Supporting Services, Public Relations, Finance and Central Receiving Agency, Executive and Field Service)</small>		
Councils of Churches and Other	1½¢	496,574.
TOTAL	100¢	\$32,895,794.

HOW EACH DOLLAR IS USED BY OUR MAJOR BOARDS AND AGENCIES

CHRISTIAN EDUCATION	
Colleges	25¢
Westminster Foundations	19¢
Field Service	20¢
Parish Education	14¢
Vocation and Ministry	10¢
Church and Society	3¢
Study and Research	1¢
Administration	5¢
Public Relations and Interpretation	3¢
TOTAL	100¢

ECUMENICAL MISSION AND RELATIONS	
Missionaries and Fraternal Workers	43¢
Undergirding Overseas Churches and Institutions	27¢
Buildings, Equipment, and leadership training overseas	11¢
Service Overseas Work	6¢
Administration	6¢
Interpretation	7¢
TOTAL	100¢

THEOLOGICAL EDUCATION	
Apportioned Among Seminaries	100¢

NATIONAL MISSIONS	
Rural, urban, Negro, Indian and Spanish-speaking ministries	53¢
Education	13¢
New Church Development	9¢
Radio and T. V.	2¢
Sunday School Missionaries and Mobile Ministries	3¢
Health and Welfare	4¢
Evangelism	3¢
Administration	9¢
Public Relations and Interpretation	4¢
TOTAL	100¢

PENSIONS	
Provisions for Inadequate Pensions	100¢

PERCENTAGE OF GIVING

(Prepared by Winburn Thomas)

In response to inquiries about what percentage of their total income United Presbyterians contribute to the Church, we have the following documentation:

a. Presbyterian Life

"The annual readership studies done by Daniel Starch Associates reveals

Median Family income of \$8,462
Members per household of 2.6

Based upon total United Presbyterian membership, we get a figure of 1,270,000 family units with total income of approximately \$10,750,000,000. Figured against total denominational giving of nearly \$300,000,000, we get the fact that United Presbyterians give about 3.61 percent of their income to the church for all purposes."

b. Giving U.S.A.

The American Association of Fund Raising Council, Inc., (1964 Edition) gives the following data for 1962:

Philanthropic Giving	9,300	(millions of dollars)
Gross National Product	555,000	
Per Cent of Philanthropic Giving to GNP		1.68%
Personal Income	442,100	
Per Cent of Philanthropic Giving to Personal Income		2.10%
Disposable Personal Income	384,400	
Per Cent of Giving to Disposable Personal Income		2.42%

c. James Henry's Sources

- 1) The per capita personal income for the United States in 1961 was \$2,265.
- 2) The per capita giving for the 39 out of 47 bodies reporting to the National Council of Churches in 1960 was \$66.76. The percent of income giving to the Church is 2.94 percent of total per capita income.
- 3) The per capita giving for the United Presbyterian Church in 1961 was \$87.90. The percent of the average per capita personal income of \$2,265 would be 3.88 percent.

Presumably, United Presbyterians would have income much above the average and thus probably approximately 3 percent of income would reflect their giving performance.

1965

The Church in Korea - 3 3 3 3 3 3 3

everywhere.

There are churches also everywhere. The capital city of Seoul has 250 Presbyterian churches alone.

The largest of these is a congregation of eight thousand which by itself supports forty evangelists and two Korean foreign missionaries.

By grim contrast, in Communist North Korea there is reported to be not one organized Christian congregation left.

The major Protestant denominations, with their estimated inclusive membership, is as follows:

Presbyterians	800,000	
Methodists	260,000	
Holiness	120,000	
Seventh Day Adventist	82,000	63,000
Salvation Army	26,000	27,000
Baptists	14,000	15,000
Assemblies of God	7,000	7,500
Episcopalians	6,300	

Presbyterians, Methodists, the Salvation Army and the Episcopalians cooperate through the Korean National Christian Council. Until the recent divisions the Holiness Church was also an important member of the Council.

These divisions have been the most serious setback to Christian advance in Korea since the liberation of the country from the Japanese in 1945. The decade of division that followed the Korea War is

mercifully drawing to a close but it has done almost irreversible damage. It splintered the Presbyterian Church in Korea, one of the largest younger churches in the world, into four General Assemblies and a scattering of smaller dissidents. It broke the Holiness Church in two, and split the Baptists. The causes of division were complex, ranging from Japanese persecution to theological differences and personal rivalries. ^{But} Now, at last, the tempest seems to be quieting. The biggest and most belligerent separatist divisions, those supported by Carl McIntire's far-right attacks on evangelical conservatism, are now fighting among themselves and splitting into ever-smaller groupings.

In the sturdier churches the slow work of reconciliation has begun, and despite the divisions that remain church growth continues and Protestants are turning from their separation to resume together the work, begun in 1884, of evangelizing Korea.

A nation-wide, interdenominational evangelistic campaign is currently under way. Its goal is to penetrate the country's religious vacuum and to make Korea a significantly Christian nation by 1984, the hundredth anniversary of the beginning of Protestant work in that land.

The Church in Korea - 5 5 5 5 5 5

Five major target areas have been selected:

1) rural Korea, where the church's numerical growth is threatened by severe economic distress; 2) industrial Korea, where a fast-growing secularized society is losing contact with the church; 3) the universities, where the spectre of future unemployment can easily turn Korea's best-trained minds not to Christ but to the radical left; 4) the military, where the world's fourth largest standing army is an open mission field; and 5) the underprivileged, the poor, the sick.

The Korean church has the vitality and in great measure the resources for the task.

Korean laymen and laywomen are witnessing Christians. They have always been the cutting edge of the Christian growth. Korea has more theological students than any country in Asia, Africa and Latin America. It has a network of Christian universities and colleges among the best in the nation. The largest women's university in the world is a Methodist school in Korea.

Korea has the first Christian radio network in Asia (HLKY), and through another Christian station (HLKX) reaches with the gospel even into communist China. ~~with~~ Its Christian hospitals are famous

The Church in Korea - 6 6 6 6 6 6

It is now pioneering in Christian television. Its Christian hospitals are famous the length and breadth of the land. "Islands of mercy in a sea of suffering..." they have been called. Converted patients from one such hospital alone, Taegu Presbyterian Hospital, have gone back to their villages to start more than one hundred new churches.

But to reach[#]their ambitious goal, Korea's[^] churches will need help --they are asking for more than 200 new missionaries in the next ten years-- and they will need to work together. They will need the power and the unity of the Spirit.

-- Samuel Hugh Moffett

The Martyred

p. 152

Chapel Koh - "Tell the truth... Truth cannot be hidden away. Perhaps it was God's will that such a painful death as this should have come to this."

11

If you wanted a perfect heaven out of a hundred many deaths, why will you still have them, and be left you are not going to manipulate religious martyrs?"

Colonel - "Why would I tell the truth, with no reward and still be told 'it doesn't matter to be told'?"

The truth is that I don't know.

My father - "The world is full of people who would turn out, for the sake of a few dollars."

Last words of Park, the pastor martyr - "I cannot pray."
"He died in utter solitude." - p. 169

Col. Cheng - "Heaven helps you if you make you around making those miserable people more miserable... ~~He~~ tells them what they already know but don't want to think they know." - 173
"We only do what our hearts do for our country..." - 174

~~The truth~~

Rev. Shin - "I will tell them the truth of my faith" - p. 178 [not the truth]
[Brave - but not so. To Col. Cheng the only non-essentially thing to do. p. 182
Col. Cheng - "He had his chest at its reputation to protect...".

Trickster - Deus. No defense of club destroyed - they would meet some other
+ rebound. "Since they came to this land they have never had a joyful day" - 192
Lee answers - "There is one thing peculiar to this, Colonel. Someone died
for their sins, for their salvation, and this someone happens to be
the son of their god." Any religion can promise salvation, but only Xty has
that.

Lee did not want to "place holiness on false martyrs" - 206

"They pretend" - Samp. Mr. Shin. "For the poor, suffering, tortured
people..." - to Park

Myth - "What those you wanted and needed ~~was~~ was... something
that would make their suffering worthwhile." - Park to Lee. p. 228
"The wall between ~~them~~ ^{their} fancy tale and their reality seems very thin."

The martyrs - who lie. Shin, Park.

The question "Does God care how you suffer?" - p. 254

Shin too, doesn't believe - p. 255. "All my life I have searched for
God, but I found only men with all his sufferings and death." p. 256

Xmas - the great illusion. "We must hope against hopelessness. We must dare to hope against despair because we are men."

Dr. Minin who understands man's "desperate need for god." - 260

Shannon - who told his wife after baby's death - "no after-life."

"Never again", he vowed.

The great enemy is despair. p. 273 The Xmas must combat it in any way he can.

Shannon's hope - "That many will have lived without having been enslaved by despair, that many will have endured their worldly sufferings with a sense of purpose, that many will have died in peace, in faith, and with a blissful vision." - 274

"those who had their god (the Xmas), and the one who loved them (Shannon)" ²⁸⁵

Dr. Minin - "I am not trying to be holy or brave, I am just trying to be decent." - 281 As he stands with patients as long as possible. Returns to city. "You know I wanted to pray... but couldn't" he says. 283.

The heroes - a Chaplain Koth -
Rev. Shannon -

"Ah, those Xmas, wherever they may be, they will have their church..." 302
Ch. dies - but leaves money for babies. 305

It highlights the dilemma of the honest doubter —
how long can he stay honest?

"At the time of the Lord's death a new family is brought into
being: "The Church proceeds from the sacrifice of the Son of God, —"
its union is symbolized by the union of the Redemptor, Disciple & the
Mother of the Lord. — Hooker's - p. 330

the Church of the Good Shepherd
march 27, 1977

DO YOU TURN TO CHRIST? No. 5

"Does It Matter Anyway?"

This is your fifth Sunday on the subject, "Do you turn to Christ?", and the question today is "Does it matter anyway?" "What difference does it make?". It won't surprise you to hear that I think it does matter; and that it makes a great deal of difference. One reason I feel this very strongly is that I have lived in a time and place where the difference that Christ makes was made clear ^{became} ~~very~~ ^{quite} suddenly, and not just in an individual but in a whole nation's life and culture. ~~Here~~ In England you've had Christians for at least 1800 years, and when you add a few more this Easter it ~~may~~ ^{will} make a difference but most of the difference will be inside them where you can't see it, at least at first. ~~The differences to the whole life of the country~~ ^{In England as a whole the difference} has already been made, hundreds of years ago. But can you imagine a country where there were no Christians, where Christ was not known, and then the first ones began to turn to him? ~~That's the comparison to make, when you first ask "Does it matter anyway?"~~ For if you could watch the change--the revolution, really--that begins to ripple through a ~~whole~~ nation when the first handful of people really see Jesus Christ, you'd no longer ask, "What difference does it make?"

I was born in Korea, you see, where we've only had Christians--above ground, that is, and not in hiding--for the last 90 years, and my father was there almost at the very beginning. I've seen the difference. I think it is described best by a short verse in I John, chapter four, verse 18: "Perfect love casts out fear". That puts it too simply, perhaps, but ^{the difference that Christ makes} ~~it~~ is the difference between love and fear, ~~between~~ living in love, and living in fear. Don't think of it in terms of civilizing the savages. You know the old caricature of the Christian making converts: the missionary in a black suit, pith helmet, beating through the jungle with an umbrella in one hand and a Bible in the other. Turning to Christ isn't a savage becoming civilized. The Koreans weren't savages, ~~for one thing~~. In fact, to them, it was the westerners who were the savages. Back when your ancestors were running off to battle clothed in nothing but blue paint the Koreans were moving through stately court rituals to the music of jade flutes

and dressed in silks and satins. No, the story of the coming of Christ to Korea, and Koreans coming to Christ, is ^{not a} ~~the~~ story of the difference ~~not~~ between savagery and civilization, but between love and fear. Just how much fear there was in Korea only the first missionaries really knew, those who walked where Christ had never been known. Korea had its so-called higher religions (Buddhism, Confucianism) but the real religion of the people was a fear of the spirit world. They saw evil spirits in every dark corner, in the rocks and trees and hills. Evil spirits cause disease and maim and cripple. They bring floods and fire and financial ruin.

^{Does Jesus Christ really matter, does He make a difference}
~~What is the good word about Christ~~ in such a situation? ^{Let me tell you}
~~what happened.~~
~~It is as simple as that Bible verse.~~ My father ^{begin by saying:} simply said, "I know all about your spirits, but I am not afraid because I know the Great spirit: "God is a Spirit". He said, "You don't have to be afraid either, because the Great Spirit loves you." "God is love." ^{And you} "How can you know that?" ^{He loves you because He} ~~Why God didn't~~ send his Son here to tell you. Not just to me and to my people, but to you. ^{God} He didn't send his Son to New York or London. ^{remember?} His Son was born in Asia; and he loves ^{the whole world. He} you. ~~And the proof of his love is that he did for you.~~ ^{Now,} If that sounds like too simple a gospel, how do you explain the difference, the revolution, it made in the lives of the Korean people who first heard it and believed it and turned to Christ? ~~They lost their fear.~~ In the countryside, Korean mothers used to give their babies ugly names. Little Squint-Eye. Little Wart-on-the-Nose. Not because they thought their babies were ugly, but because they loved them and were afraid. They wanted to protect them from the evil spirits. ~~what spirit would harm Little Squint-Eye when there might be beautiful babies to cripple and destroy!~~ But when that mother became a Christian, when she turned to Christ, one of the first things she would do would be to change the name of her baby. Little Squint-Eye would become Little white Cloud, or Little Jewel, because beautiful babies deserve beautiful names. Did it make a difference? It made all the difference in the world in that home, because perfect love casts out fear.

Of course, that old traditional Korea I have been describing is gone today. Korea has changed radically since the days of the pioneers. I live in modern Korea, and a very modern city of 7 million people with skyscrapers and undergrounds and motor-cars and pollution. But you know, there is still the same need for the same changing difference

that comes when men and women turn to Christ. Korea changed very fast, but God's love never changes, and that is the love that makes the difference. Not our love for Him, which is sometimes very weak. Not those Korean mothers' love for their babies. That still left them afraid, afraid that the spirits would take their babies away. No, John, in this same letter in the Bible, makes very clear what kind of love it is that takes away fear. "the love I speak of," he says, is not our love for God, but the love He showed to us in sending His Son as the remedy..for our sins." (I Jn. 4:10).

When the world changes, God's love is still here. One of the first changes in Korea, when old traditional Korea began to change was that fear of the spirits lessened, but another fear took its place. The Japanese came and conquered the land, and fear of the conquerors was just as bad as fear of the spirits. But not all Koreans were afraid. Some, particularly in the Christian church, had discovered the secret that casts out fear: God loves us, and if God be for us, who can be against us? In 1919 when Korea's bravest leaders found the courage to sign a Korean Declaration of Independence (independence from Japan), only 3% of the Korean people were then Christian, but of the men who were willing to sign their names to that declaration at risk of their lives, 50% were Christian. The Christians were not afraid. Perfect love casts out fear. It does more than free from fear; it frees for witness and service and all ~~the~~ the things that Christians can do to make this a better world. It makes that kind of difference.

But the world changed again in Korea. The Japanese are gone, and Korea is independent again, independent and growing and amazingly modern. I wish I could say that now there is no more fear. But in the part of city where I live, people are still afraid. They tell me that those of us who live there are living within two and a half seconds of complete annihilation. We are only 30 miles from the communist lines. Planes from North Korea, they say, could fly over and drop their bombs and vanish in $2\frac{1}{2}$ seconds. And there

are again hundreds of thousand of Koreans who are afraid-- afraid of the new terror, communist invasion. But not all. Some have ~~found~~ faced even this terror and found, as always, that perfect love casts out fear. The best example of the confrontation between Christianity and communism as it ought to be, I find in the life of a mild, Korean pastor, Pastor Son. His greatest joys in life were his two sons. The eldest was president of the High School Christian association in the little mountain village where his father preached. One day before the great invasion of 1950, a communist guerilla band seized the village. Its leader was a 19-year-old terrorist. They made their center of operations on the school campus. Quickly they rounded up the student leaders. They took Pastor Son's older son to the edge of the athletic field, beat him and demanded he give up his Christian faith. "Do it, or I'll shoot you", said the 19-year-old communist. His younger brother rushed forward. "Don't! Shoot me. He's the oldest son!" And the young terrorist shot them both. Two days later the insurrection collapsed. The chief of the town's police came to the pastor. "You'll be glad to know we've captured the man who murdered your sons," he said. "Come, we are going to shoot him." Pastor Son thought for a moment. Then he said, "Don't shoot him. Release him into my care. I'll go guarantee for him." And the police chief looked at him as if he had gone mad. You might agree. And I don't intend to imply that this is the way to solve the communist problem on a national or world scale. This was a purely personal, Christian response, and Pastor Son did exactly what he said he would do. He raised the boy in his own family to take the place of his two dead sons. And the communist became a Christian, and the murderer a son, and Pastor Son unwillingly found himself a national hero. They wrote his biography and called it, "The Atom Bomb of Love". ^{A fitting title.} ~~Now do you~~ ^{There is indeed explosive, changing} ~~see the tremendous~~ power in that kind of simple faith that takes God at his word, and accepts his love, - the perfect love that casts out fear, ~~that transforms~~ ^{that turns} ~~to~~ ^{death into} life.

I hope you can see in these few examples from Korea why I say that it does matter, it does make a difference when one turns to Christ. Not just for Koreans. Once they thought it was just for westerners. But Christ is for us all. When you turn to Him, you turn from a world controlled and shattered by your own fears--which are all very real, but need not be shattering. For you can turn from that anxious world to a world created and sustained and governed and saved by the love of God in Christ.

God loves you! Of course it matters. It makes all the difference in the world.

- Samuel H. Moffett
Cambridge
March 27, 1977

1. Korea - proud old country. Adm. Rogers.

- 1) Art - pottery
- 2) Poetry - Arisan
- 3) Inventions - printing, turtle-boats, airplane.

2. Pyongyang - Samuel, Tiplath-Rogers, Athens → Kija

- 1) Boat - no wells, anchor.
- 2) Beauty - Jack London
- 3) Filth - sewers, plague, city of flies.

3. Father - 1889 - all of N. Korea. ("First white man")

- 1) 1894 - Sino-Japanese war.
 - a) Short hair. Makes plans to leave.
 - b) Given safe conduct. Meets Japs.
- 2) Progress in missions: -
 - a) Self-support - Korea 40 yo., China 140 -
10 times as many churches.
 - b) Bible reading - Sermon on Mt.

4. Myself

- 1) Interruption, not missionary: -
 - a) First memory
 - b) Missin kid gang.

THE CHRISTIANS OF KOREA

The first convert in Seoul, for example, stole a Bible to get converted, as Dr. Allen often jestingly said. To put it more accurately, he borrowed it against the strong advice of the missionary. It was at the height of the 1884 palace revolt that Tohsa Noh, Allen's second language teacher, borrowed portions of his Chinese New Testament. "You'll have your head cut off if they find you reading that book," Allen told him. But the man persisted, and later he came to talk to Mr. Underwood concerning his reading and to borrow more Christian literature. When he finally asked Mr. Underwood to baptize him, the missionary told him bluntly, "You are going contrary to the law of your country. If you take this step there will be no turning back." But again Noh persisted, and on July 11, 1886, the persistent Mr. Noh became the first Korean Protestant ever baptized in his own country.

Meanwhile, just one year after his prayer in the harbor at Inchon, Henry Appenzeller had given an Easter baptism to the first Methodist convert in Korea, a Japanese. In the summer of 1887 he baptized two Korean students at Pai Chai academy, which he had recently started, and a few months later he baptized the first Korean woman ever to become a Protestant. By the fall of 1888 the Methodist mission was prepared to license two Koreans as the first local preachers in the Hermit Kingdom.

To the Korean Christians belongs the credit for establishing and organizing the first Protestant church. Presbyterian and Methodist missionaries had been holding church services together in Seoul since June, 1885, but no church was organized for fear of offending the government. What a surprise then it must have been when, toward the close of 1886, a

CHRISTIAN BEGINNINGS

Korean from a remote coastal village made his way to the Underwood home and asked the missionary to come and baptize believers there. No missionary had ever visited the village, but for months a little group had been meeting together for worship. In all Korea the missionaries had only one baptized convert. Whence, then, came this already gathered congregation of Christians? What was behind this "mysteriously sudden growth" of the Korean church?

The unexpected visitor was Sang-Yoon Suh. He had been reluctant to come to the American missionaries, but now, unwilling to wait any longer for John Ross to come from Manchuria, he wanted his converts in Sorai baptized. Could the missionary come at once? Mr. Underwood, no more than Ross, could travel into the forbidden interior on such short notice. But Sang-Yoon Suh did not despair. The next spring he appeared again, this time bringing the converts with him! They were received with great pleasure. The whole mission was convened to examine them, and three men were found ready for baptism. Before the service the men were solemnly warned of the risks involved. "We are ready," they replied, "to stand by our faith to the death." So with a Methodist, Homer Hulbert, guarding the door for fear of discovery, Mr. Underwood gave Presbyterian baptism to the Sorai believers. In the fall he visited Sorai and baptized seven more.

This obscure little hamlet has been rightly called "the cradle of Protestant Christianity in Korea," by Dr. George L. Paik. Its tiny church, first in the peninsula, gave a distinctive stamp to the amazing growth of the Protestant church that followed. Started by the Korean Christians themselves, it was self-supporting from the beginning. Moreover, it called the

Korea

In days of Samuel, prophet of Israel, and Tiglath-pilezer, King of Assyria, 3 centuries before Nabopolassar founded the Chaldean dynasty, while Athens was an obscure village, Rome was yet unheard of - Kija.

P.Y. shaped liked boat - no wells.

Admiral Rogers sought to make treaty in 1871; Korean gov. proudly replies, "Korea is satisfied with her civilization of 4000 years and wants no other."

I come from a proud old country - 1871 Asia. Rodgers

Korea: - art - pottery

Poetry - Airsang

Inventions - missile type, armored boat, airplane.

Pyeongyang: in days of Samuel prophet + Tyloth-pelizer



Mission Report No. 7

Personnel Development



TOMORROW'S MISSION LEADERS

Who will be ready to advance the cause of Christ across the world in the decades ahead?

Through the Program Agency, United Presbyterians provide educational resources whereby the churches of less developed countries can prepare carefully selected persons to fulfill important tasks in Christian mission.

In 1976, some 131 women and men from 37 countries were assisted through Leadership Development, including 55 in theological education, 27 in general education, 9 in community health, and 8 in religious education.

Mission Capsules

Clara Chan is a young medical student from Hong Kong who is completing her professional training through the United Presbyterian Leadership Development Program. She says, "It's so sad to watch patients die in my country from conditions that are so easily managed in the U.S.A." When she completes her internship at George Washington University, Clara will return to the hospital in Hong Kong.

South Korea—"I was astonished to find that there are more Presbyterian churches in the one Korean city where I work (Seoul) than in all of England and Wales combined. Seoul has more than 1,000 Protestant churches, and almost two-thirds of them are Presbyterian."

—Professor Samuel H. Moffett, Theological Seminary of the Presbyterian Church of Korea

Did you know that most Presbyterians give less than one hour's income per week to help support the global ministry of our church? 1: 158

24
—
188

In Southeast Alaska last year (1976), eight teams of VIM's (Volunteers in Mission) each led 30 Vacation Church School programs in villages and logging camps, traveling from one place to another aboard the mission ship "Anna Jackman."

Hunger at Home—There are at least 39 million hungry, undernourished persons in our own land . . . on Indian reservations, in rural Appalachia, the inner city, public housing. You can help through the Hunger Fund.

Christ in Cuba?—As an "overseas associate" Lois Kroehler had this to say in her testimony at the 1976 National Meeting of United Presbyterian Women: "Some people say we are not free to evangelize in Cuba. But we are free to live as Christians."



The United Presbyterian Church in the U.S.A.
INTERPRETATION & STEWARDSHIP DIVISION • THE SUPPORT AGENCY
9TH FLOOR • 475 RIVERSIDE DRIVE • NEW YORK, N.Y. 10027

The Loss of Faith (Korea)

They say that 80% of the people of Korea have
no faith. I'm not talking about Communism, North Korea
just 25 miles over the hills from where I live. ^{You don't expect to find faith}
~~Forbidden~~ ^{It's forbidden} there. I'm talking about free and democratic S. Korea
where man still ~~have~~ has a live option - to believe
not believe - ~~and~~ ^{but} where 27,000,000 people in this 13th largest
country of the world are drifting ~~all the faith~~ ^{in 14th} have are
~~being~~ ~~drifting~~ down all the faith down the
rivers of unbelief into our peculiarly man-made 20th
century whirlpool - ~~the~~ ^{an} endless, meaningless circle of life without
faith, ~~life~~ without purpose, ~~life~~ without hope that
describes more than Korea - it describes ^{the world} the whole world.
I know. bec. I see it in the subway of N.Y. which I'm
riding every day now - ~~so~~ I just as clearly as I see it
in the refugee alleys of Seoul.

But ^{I must describe it} ~~let me describe this~~ ~~condition of our~~ ~~land~~ - a gloomy
~~subject for~~ ~~discussion~~ ~~perhaps~~ ~~no~~ in terms of Korea, where I
know it best. (1) The old Belgians are gone

So's, they say, have no faith, I don't quite
believe that. It may be the popular opinion of an outsider -
but it's not quite the truth. But, comes the reply -
they're not Communists, they're not Buddhists - they're

(3)

1. The old religions are gone

There were three of them: Buddhism, Confucianism, & Shamanism. In the old days, the men, usually, would consider themselves Confucian, but they'd send their wives to a Buddhist temple to pray for a son. And when sick - send for a Shamanist wizard to drive out the evil spirits. Needles, tiger claws, trances etc.

But that's gone: - 50% of Korea has no faith, not Confucian, not Buddh., not Christian, not even Ohio Tree Tonic Healers: -

General Park - "My father's mother, Buddha, I know nothing"

Confucian Univ. - So bankrupt not long ago.

That this oldest school in Korea gave up looking for a qualified Confucian and chose Kim as pres.

Shamanism - still exists, even in cities. One next

door neighbor was a wizard up until last year.

But ~~today~~ ^{with words} ~~today~~ ^{today} he admit he goes to a wizard - it's an anonymous, embarrassed, back-street sort of thing, and it's not long for this modern world.

Now there have been romantic poets among us who weep bitter tears over the passing of the old religions. It's a wasted emotion. The fact of the matter is that they're gone because they were not worth keeping. You can say about almost all of them what one bible Indian said about his Hinduism.

"It's a disease, not a religion."

a Take Confucianism. You probably think of it in terms of an incredibly old and wise system of morals and ethics. ~~How far from~~ But ^{this is} what it actually boiled down to in the life of one lamented Confucian scholar in ^{whom I know} Korea ~~was the father of~~ ~~to try to train his mind to imagine a man in his stomach, so he could keep his mind from wandering.~~ This is what he said,

"I was trying to put away every thought of worldly advancement and every filthy impulse... I endeavored to keep my mind pure by concentrating on the idea of a full moon in my stomach. By centering my thoughts upon this I tried to shut out the world and secure a view of spiritual truth."

Romanticize its ethical culture if you will, but a spiritual discipline whose search for truth goes down into the idea of a man in the stomach is not worth mourning.

Well, there's a parallel that pretty well sums up the b. And Buddhism practice ~~of~~ ~~the~~ ~~influence~~ ~~of~~ ~~the~~ ~~Buddhist~~ ~~monks~~ ~~on~~ ~~Korean~~ ~~politics~~ ~~or~~ ~~enveloped~~ ~~the~~ ~~country~~ ~~and~~ ~~the~~ ~~Koreans~~ ~~themselves~~ ~~expelled~~ ~~the~~ ~~priests~~ ~~to~~ ~~the~~ ~~hills~~ ~~and~~ ~~prohibited~~ ~~the~~ ~~building~~ ~~of~~ ~~Buddhist~~ ~~temples~~ ~~in~~ ~~the~~ ~~cities~~.

~~These two dead religions are satirized in a popular~~ ~~parable~~. A man fell into a deep pit & could not climb out. ① Surely Confucius could help him. "Next time remember my rule #1 SSA "Don't fall into pits."

② Then the gentle Buddha. "You'll be happier in your next life. You'll be an ant, and you'll climb right out of pits."

II. But faith is not gone; only, displaced.

So the old religions are gone and no one really knows their passing. But does that ~~really~~ mean that 80% of the Korean people have no faith. I doubt it.

The most dangerous, the most cynical fact of the 20th cent. is that when men lose religion they don't lose faith. It would be so much safer if they did. ~~The deadliest danger of all~~ But, alas, ~~they don't lose faith~~ ~~when they give up their religion,~~ they simply place their faith somewhere else, and the deadliest danger of our age is the easy and uncritical way in which men in this supposedly scientific and careful age shake off religion and then put their faith in almost anything and anyone who happens to come along - from Marx, to Hitler, to Malcolm X ~~and~~ or the Ku Klux Klan.

Sometimes I'd almost rather have the old religions. The new ~~one~~ faiths are so much deadlier than the old.

(c) Communism. These communist crocodiles are among the line just a few miles to the north of us. Don't overestimate the threat in the cold war.

(1) I remember a chilling letter from a girl in Yenching - "You have been deceiving us. You told us how was great power. Lo, Hah!"

(2) Scandal the surface & hole is total there. Ellen & I visited the parallel just a few months ago. As she tried to take a picture, a Red guard raised his arm, and would have hit her - exc. for 1st.

How hard it is to tell the true from the
 false - not just in money; in faith, too, what's the diff.
 between these false faiths - whether they're old like
 Buddhism, or new, like Communism ~~or~~ or trust in money.
 The difference is a difference between life and death -
 and that's what makes this bldg. important. It is here -
 high on a hill in the center of this city - to show people
 the difference. That's what the education is for.

How do you tell the difference? Perhaps I can illustrate
 it best, in closing, by telling two simple stories.

First - L Am.

An Importer

Mrs Someone's been to Asia.
What she brought back would amaze ye.
Bamboos, ivories, jades, and lacquers,
Devil-scaring fire-crackers,
Recipes for tea with butter,
Sacred rigmerolos to mutter,
Subterfuge for saving faces,
A developed taste in vases,
Arguments too stale to mention
'Gainst American invention;
Most of all the mass production
Destined to prove our destruction.
What are telephones, skyscrapers,
Safety razors, Sunday papers,
But the silliest evasion
Of the truths we owe an Asian?
But the best of her exhibit
Was a prayer machine from Tibet
That by brook power in the garden
Kept repeating Pardon, pardon;
And as picturesque machinery
Boast a sundial in the scenery --
The most primitive of engines
Mass producing with a vengeance.
Teach those Asians mass production?
Teach your grandmother egg suction.

Robert Frost

"Corean Bells" - The St. Nicholas Chronicle; News of Korea

Dec. 1933. Vol. VI. No. 7 pp. 4-6

oldest in Japan. 698 A.D. in Myoshinji temple, Kyoto.

"most beautiful" - near the second Moon temple of Nara. (in picture)

"largest" Kyujin bell. 158,000 lbs. 773 A.D.

Peking has great bell, 14 ft high, 53 tons, cast in 1420 AD as
set of 5. "strengthened with brass, decorated with gold, sweetened with silver."
T'ung-tsu failed. Ashtatya - "a maiden must melt with it." Faku-yan head. Janghwa thorns
here! p. 5.
largest in Museum - but came cracked from foundry. 180 tons -

"Czar Kolokol - Emperor of Bells" - 1653 AD.

Tried again 1733 Failed. Now, since 1836 - used
as chapel. 19 ft. high; 60 feet and at base. The
crack used as the door!

REPORT OF THE REPRESENTATIVE IN KOREA

Korea and the Korean Church in 1978

1978 in Korea was the Year of the Horse, traditionally a year of impatient, independent-minded people who often fail at projects they consider important. Some may think that that is a good description of Koreans. Others think it is an equally apt description of missionaries. In any case, "impatient and independent" or not, in 1978 Koreans and missionaries ~~also~~ could point to more success than failure in "projects they considered important". It was, as the Korean press put it, "another year of progress".

The Korean Situation. Korea's newspapers rated the top ten domestic news story of the year in this order:

1. Korean Passenger Plane Forced Down in Russia.
2. Park Chung-Hee Re-elected President.
3. First Successful Firing of Korean-Made Long-Range Missiles.
4. Park Tong-Sun Scandal Hearings Dropped.
5. Discovery of Third North Korean Invasion Tunnel.
6. Grand Year-End Amnesty of Prisoners Includes Opposition Leader Kim Dae-Jung.
7. Three Big Political Scandals: in Real Estate, Morals and Education.
8. Earthquake Rocks Southwest Korea; Severest in 20th Century.
9. Movie Actress Disappears; Feared Abducted to North Korea.
10. Assembly Election Shows Opposition Gains. (Korea Herald, Dec.

But those were only the headlines. The more significant news behind all the headlines was the continuing miracle of the country's economic growth, and of this Korea was rightly proud. Three years ago, in 1975, per capita income (by GNP) was \$550. In 1978 it shot past the thousand dollar mark to \$1,242. (The Economist, London, May 7, 1977; Korea Newsreview, Jan. 13, 1979, p. 21) In the 16 years since the military coup of 1961, said the London Economist last year, "the 36 million people of South Korea have enjoyed the fastest export led economic growth ever known by anybody". In that short period, exports soared "an incredible 200-fold".

But, the Economist added, the Korean people "have enjoyed some other things rather less". Industrialization and economic growth have never been achieved anywhere without agony, as any history of 19th century England will attest. One of the things Koreans "have enjoyed less" is inflation. It is publicly estimated at about 19% in 1978, but may be nearer 27%. (Newsreview and Far East Economic Review). But wages have risen about as fast, at least in the city. The average monthly urban income per household was up 40% over the same period last year, from \$250 to \$350, per month. The same family's expenditures rose from \$204 to \$280. (Korea Herald, Dec. 29, 1978) Salaries of pastors of the larger churches in the major cities are now higher than those of American missionaries in Korea.

Other figures are not so reassuring. One mid-1978 survey reported that city household income at that time averaged \$280 a month, and that 83 % of all the country's workers were being paid even less, averaging \$248 for white collar workers, only \$120 for blue collar workers and, at the bottom, only \$116 for women employees. All this as of March 1978. Starting salaries for college graduates were \$312 a month; for high school graduates \$145. (D.J. Goulet, "Wage and Cost of Living Survey, 1977-78")

And Korean industrial workers are said to have one of the longest work-weeks in the world - 57.5 hours. (The Century, Dec 27, 1975, p 1257).

By comparison, a bank governor's basic salary, not count-numerous regular bonuses and fringe benefits, was \$1,174 a month. Yet it can no longer be said in Korea that the rich are getting richer while the poor have been getting poorer. Unemployment is extremely low, about 3.5%. And the most surprising statistic of all, if you can stand another one, is that the wealth is more equally distributed in much-criticized South Korea than in progressive Sweden. (Economist, op. cit., p. 66, reporting that the poorest 40% of the people owned 18% of the wealth in South Korea in 1977; in Sweden the same percentage owned only 14%, as of 1970) To give credit where credit is due, Korea has done extremely well by its people economically.

Politically the picture may be different. But even there it must be said that Korea gave its people what the majority wanted most: security and stability. The 1978 elections were probably the freest and fairest in Korean history.

The Church Situation in Korea. It is not so easy to pick the top ten Korean church news stories of 1978. No one has made a list, and everyone's list is likely to be different. But it would probably include some, at least, of the following.

1. Protestant Church Growth Nears the 4 Million Mark. Add a million Catholics, and Korea now has a total Christian constituency of 5 million. 60% of Korea's Protestants are Presbyterian, and despite the current tragic divisions of Korean Presbyterianism into four major groups (which I will outline below), they added 242,500 new members in 1978, an overall Presbyterian church growth gain of 12%. In the last four years from 1974-77 the church with which we United Presbyterians are related, the Tonghap Presbyterians, have started 751 new churches. For those not familiar with the history of Korean Presbyterian schism in the 1950s, let me list the four largest denominations:

- a. Tonghap Presbyterians (The Presbyterian Church of Korea, Yechang). 800,000 total membership. It is called the "evangelical and ecumenical" Presbyterian church and is related to the United and Southern Presbyterians, USA, and to the Australian Presbyterian church (now the Uniting Church of Christ).
- b. Hapdong Presbyterians (The Presbyterian Church of Korea, Yechang). 1,000,000 total membership. It is called "fundamentalist and separatist". It seceded in 1959 objecting to membership in the World Council of Churches.
- c. ROK Presbyterians (The Presbyterian Church in the Republic of Korea, Kichang). 230,000 total membership. It is called

"liberal and activist" and separated in 1953 to be free from General Assembly control of Presbyterian seminaries. It is associated with the United Church of Canada.

- d. Koryu Presbyterians (Koryu Presbyterian Church). 170,000 total constituency. These are classical, conservative Calvinists who refuse membership in both the WCC and the Korean NCC.

The number two church news story of the year might be:

2. Methodists Reunite. Late in the year the 100,000-member Renewal Methodist church which had split from the Korean Methodist church in 1974 joined again with that 600,000-member body. It may well be "the first time in Korea's church history when a major denomination has split and then managed to come back together". (RIK Report, 1977). The union is shaky, but still holding.

3. Hapdong Presbyterians Split. In a move which imperils the unity of the largest Presbyterian denomination in Korea, a group of churches has announced withdrawal from that controversy-plagued church. The issue centers around a power struggle in its General Assembly Theological Seminary.

4. Rev. In Myong-Jin Released from Prison. Mr. In, of the Yongdongpo Urban Industrial Mission was arrested in May for refusing to release the mission's credit union address list. He feared reprisals against the membership. Tonghap Presbyterian General Assembly officers vigorously protested, demanding his release and that of other imprisoned church workers. Despite difficulties the UIM was able to ^{begin}dedicate its new community center in October, and in November Mr. In was freed to return to his work at the UIM. It is reported that a number of church-related people are still in prison.

5. 78th General Assembly (Tonghap) Creates New Department of Social Affairs; Turns Down Ordination of Women Elders. The pairing of those two actions sounds contradictory, but paradoxically represents progress. The new department promises more effective attention to the social implications of the gospel on the part of a church which has always been strong on evangelism, but less articulate and committed on the more complex issues of church and society. As for the vote on women's ordination to eldership, it lost, but only by 11 votes, and the number of delegates in favor was the largest ever. The Presbyterian Theological Seminary, encouraged, is opening a new department for women church workers.

6. ROK Presbyterians Celebrate 25th Anniversary. ROK Presbyterians and Tonghap Presbyterians both held their Assemblies in September, and the decision of the United Presbyterian Stated Clerk, Dr. William Thompson, to attend both ^{Assemblies} gave formal recognition to the fact that the American church's overseas relations in Korea are broadening beyond its historic and contractual agreement with the Tonghap Presbyterians. It affirmed that it is also in correspondence with the ROK Presbyterian church through their mutual membership ~~with~~ in the World Alliance of Reformed Churches.

7. Death of Presbyterian Leaders Mourned. Three prominent Korean Presbyterians died in 1978. Dr. Herman Kim was one of Korea's outstanding industrialists who turned from a successful business career to give his life to Christian service, notably as president and chairman of the Board of Soongjun University. The Rev. Ahn Kwan-Kuk was a former Moderator of the General Assembly and long-time member of church-mission cooperative committees. Dr. Park Hyong-Ryong, of the Hapdong Presbyterian church was president of the Presbyterian Theological Seminary in the stormy months preceding the 1959 schism. Hyung-Nam

More nominations to the list of top ten church news stories in 1978 might include: 8) Over 1,000 attend ecumenical Healing Workshop at Sogang University (Jesuit); or 9) Yonsei University opens \$5 million dollar library; or 10) World Vision of Korea, the biggest foreign voluntary agency in the country, celebrates silver jubilee; or 11) Keimyung University and Taegu Presbyterian Hospital merge and announce plans for a Medical School; or 12) Dr. Chung Sung-Chun retires as president of CBS, the Christian Broadcasting System of Korea. All through 1978, in one way and another, through countless stories reported daily over television, radio and in the press, the Church in Korea made news at every level in the land.

The Mission Situation.

It seems somewhat anticlimactic to turn from a busy, growing nation of 36 million people, and a Christian community which now number 5 million, to a mission which, however historic it may be, can now pull together only 14 voting members present for its 85th annual meeting. In just one institution here in Seoul the Catholics have more than 40 foreign missionaries. Sogang University.

The declining numbers of overseas missionaries in the United Presbyterian Church cannot help but call into question the seriousness of its commitment to its world-wide mission.

But let me close on a more optimistic note. Missionaries present do not make the mission. 14 voting members are on furlough. Just bringing them back will double us. Moreover we stand reinforced by a happily growing number of associates and volunteers--another 14 members. That triples us. Furthermore, back home the tide seems to be turning. And here we do not work alone. We work with a fast-growing church. We work with other missions. Mainline missions may be declining but the total number of Protestant foreign missionaries assigned to Korea in 1978 remained constant at about 570.

Above all, we work with God. If 1978 was the Year of the Horse, impatient and independent, 1979 is the Year of the Sheep. As a mission perhaps we are feeling more like sheep, confused and frustrated ~~frustrated~~, than (like strong) horses. If so, take heart. In the Bible, God works more often with sheep than with horses. "The Lord is my shepherd."

Respectfully submitted,

Samuel Hugh Moffett
Seoul. Feb. 9, 1979

When Men Lose Faith

(1)

They say that 80% of people of Korea have no faith. Not in Korea - you don't expect to find faith there. Forbidden. But free & reasonably democratic S. Korea, where man still has live option to believe or not believe - but where 27 million people in 13th largest country in world, are drifting down rapids of unbelief into our peculiarly man-made 20th c. whirlpool - a crisis of life without faith, meaning or hope.

This loss of faith, seepage of purpose, not limited to Korea. In N.Y. Subway. But it is in Korea I know it best.

The old religions are gone. People are not Confucianist, Buddh., Xns - not even Shamanists or Olive Tree Faith Healers, Gen'l Park - "I'm nothing."

Probably more Shamanist spirit-worshiper than anything else. Then next door neighbor - a wizard. But in 20th c. spirit worshipers won't stand up to be counted. Who wants to admit he believes in wizards. It's an anonymous, embarrassed, back-street sort of thing, and it's not long for this modern world.

Now there have been romantic poets among us who weep salty tears over the passing of the beautiful old religions. Don't count me among them. It's a waste of emotion. The fact of the matter is that these old religions are going because they are not worth keeping. (Where they are strong, it is usually nationalism, not religion that keeps them alive). You can say about almost all of them what one bitter Hindu leader said about his Hinduism - "Hinduism is not a religion; it is a disease."

Take Confucianism. Most people still think of it as an incredibly old and wise system of morals and ethics. In theory yes, but not in practice. Here is what it meant to one Korean Confucian scholar whom I knew. "I was trying to get away," he said, "every thought of worldly advancement and every filthy impulse." "Wonderful, how do you do that in Confucianism?" "I tried to keep my mind pure by concentrating on the idea of - full moon in my stomach." "A full moon in your stomach." "Yes, by concentrating on that I hoped to shut out the world and see spiritual truth." "Need I add that the view of spiritual truth he got from the moon in his stomach gave only a spiritual heartburn that eventually drove him to Christ and into our Seminary."

And Buddhism? An old proverb sums up the power vacuum. Man in pet. Confucius - "Next time remember my rule of proper conduct - 97A: Don't fall into pits." Buddha: "You'll be happier in your next life, son. I'll make you an ant, and ants can climb right out of pits."

So old religions are gone. 3% Confucian. 4% Buddh. Altogether, on 20% have any religion. But does that really mean 80% have no faith?

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Does that mean sects have no faith? I doubt it. The really dangerous fact of 2020 is that when men lose religion they do not lose faith. It would be so much safer if they did. But alas, instead, they simply move their faith over into something else. The deadliest problem of our time is the easy ~~way~~ and uncritical way in which masses of men in this supposedly careful and scientific age shove off religion and then blindly put their faith into almost anything or anyone who happens to come along - from Marx to Hitler to Malcolm X or the Klu Klux Klan.

I'd almost rather have the old religions. The new faiths are death-

in Korea - Communism crumbles in North. No them then -

letter from student - "You deceived us." ... Panmunjom guard.

Below the parallel, new faiths not so deadly - but leading us.

- 1) Education. $\frac{2}{3}$ of all circulating money for ~~state~~ schools. And children graduate. 75% unemployed. As faith - empty.
- 2) Faith in land. Average farmer - 4 acres, 10 trees, $\frac{7}{10}$ of a pig, $\frac{1}{2}$ a cow. Makes \$491 a year, spends \$497 - a loss of \$6 plus \$20 to \$25
- 3) Fast glutonomy: U.S. \$ MPC

Thus MPC is a little like faith. So hard to tell the true from false. How do you tell the difference?

2 stores. S. American taste.

Djovijon

what they believed in.

Both believed. Both trusted. The only difference was ~~that~~
one believed a rope was safe. The other a log. One trusted
a rope. One a log. Just a little diff. - but one died
and one lived bec. only the rope had that saving relation
to solid ground, (the reality, the truth, if you will) - that makes
the diff. between life & death.

Jesus Christ is that difference. He is the reality, the
hinge & center, - the ground of faith. So I can conclude
his promise with this great hymn of praise. . .

Thanks be to God who gives us the victory, thru J. C. L.

Therefore my beloved brethren, be ye steadfast,
unmovable, always abounding in the work of the
Lord - forasmuch as your labor is not in vain
in the Lord.

Faith

They tell us in knee that 50% of the people have no faith.

~~Even those who say they have to have faith that I don't believe. They say they are not Buddhists or Confucians - but what is faith?~~
But what is faith?
They say they believe. But what is it? It is believing what you are told. It was good enough for them. But they are in the dark - and they put it so unthinkingly & so easily into a box that crosses all boundaries. "The Lord Father of our Lord Jesus Christ."

The chief fathers had one of the best answers: "Facts of 2 things -"

- (1) belief - that is an act of the mind
 - (2) trust - that is, an act of the will.
- } Thus is how you have faith.

And even more important than either of these - two parts of faith is a third element which is prior to both. This is the heart - a heart which you are in.

Which is a very fine definition - but doesn't tell us how to distinguish true from false faith.

Let me tell you two stories about faith, which may help to clear up the difference between true faith & false faith.

I Indian like S. Am. very change faith. Get up a night foot, ride.

False. There's belief; - there's absolute trust. Laugh at it if you want - but don't make the mistake of underestimating it. It works - and that makes false faith the most dangerous power in the world.

How can you tell the difference between this false f. & the true faith which St. Paul speaks. Both are faith - the only diff is in the ground of the faith. It's what you put your faith in that makes the difference.

WHEN MEN LOSE FAITH

Rok Army Survey:—

10% - Protestant

2% - R.C.

2% - Buddhist

.3% - Confucian

15% have some religion

They say that 80% of the people of Korea have no faith. I'm not talking about communist North Korea just 25 miles over the hills from where I live. You don't expect to find faith there. It's forbidden. I'm talking about free and reasonably democratic South Korea, where man still has a live option to believe or not believe, but where 27,000,000 people in this 13th or 14th largest country in the world are drifting down rapids of unbelief into our peculiarly man-made 20th century whirlpool-- a circle of life without faith, without meaning, without hope.

This loss of faith, this seepage of purpose, is not limited to Korea. I see it in the New York subways which I ride every day now. But it is in Korea that I know it best.

The old religions are gone. 80% of the people have no faith. They're not Confucianists; they're not Buddhists; they're not Christians; they're not even shamanists or Olive Tree Faith Healers. They're nothing.

General Park, our new President, puts it about as flatly as any man can. "My father and mother were Buddhist," he says. "But I'm nothing."

The Confucianists are so bankrupt that not many years ago when they were looking for a president for their Confucian University, the oldest school in Korea, they finally had to give up looking for a qualified Confucianist and chose a Christian to be their president.

There are probably more Shamanist spirit-worshippers ~~out in the hills~~ than anything else in Korea, [but they won't stand up to be counted.] You find them sometimes even in the cities; our next door neighbor in Seoul up until he died last year, was a Shamanist wizard. But what modern man wants to admit he still believes in wizards? It's an anonymous, embarrassed, back-street sort of thing, and its not long for our modern world.

Now there have been romantic poets among us who weep salty tears over the passing of the beautiful old religions. Don't count me among them. It's a wasted emotion. The fact of the matter is that these old religions are gone because they were not worth keeping. (And in other parts of Asia, it is usually not religion that keeps them alive; it is nationalism). You can say about almost all of them what one bitter Indian leader said about his Hinduism: "Hinduism is not a religion; it's a disease."

Take Confucianism. Most people still think of it as an incredibly old and wise system of morals and ethics. But this is what it actually boiled down to in the life of one tormented Confucian scholar in Korea whom I knew. "I was trying to put away," he said, "every thought of wordly advancement and every filthy impulse." Wonderful. How do you do it? What is the Confucian answer. "I tried to keep my mind pure by concentrating on the idea of a full moon in my stomach." A full moon in your stomach! "Yes, by centering my thoughts on this I hoped to shut out the world and secure a view of spiritual truth." Need I add that the view of spiritual truth he got from the moon in his stomach gave him so much spiritual heart-burn that he finally threw Confucius away and entered my father's seminary.

And Buddhism? Well there is a cynical little proverb that pretty well sums up the power vacuum in both these old religions. It seems that one day a man fell into a deep pit. Try as he might he could not scale the steep clay walls, and he gave himself up for dead. No one heard his cries for help. But then, suddenly Confucius came by, the great Teacher, and he felt he was saved at last. But Confucius only looked down into the pit, peered over his spectacles at the trapped man, shook his finger sternly at him and said, "Next time, remember my rule of proper conduct, No. 85A, 'Don't fall down into pits.'" And the great teacher walked on. Once more the man was lost. But Buddha also soon chanced to come by that way, and his hopes revived. The gentle Buddha looked down at him with a sad, sweet smile. "You'll be happier in your next life, son," he said. "I'll make you an ant; and ants can climb right out of pits."

So the old religions are gone, and no one really mourns their passing. Only three out of a hundred claim to be Confucianists still in Korea; and only four out of a hundred will admit to being Buddhist. Put all the other religions together, including Christianity, and you'll get only 20 out of every 100 Koreans.

But does that really mean that 80% of the Korean people have no faith, as is so often said? I doubt it. Because the really dangerous fact of the 20th century is that when men lose religion they don't lose faith. It would be so much safer if they did. But alas, instead, they simply move their faith over onto something else. The deadliest problem of our time is the easy and uncritical way in which masses of men in this supposedly careful and scientific age shuck off religion and then ^{blindly} put their faith into almost anything or anyone who happens to come along--from Marx, to Hitler to Malcolm X or the Ku Klux Klan.

Sometimes I'd almost rather have the old religions. The new faiths are so much deadlier than the old.

In Korea we have Commuhism crouching all along the line just a few miles to the north of us. There may be a thaw in the cold war, but I find myself pretty well chilled still when I think of my days under the communists. I remember the frightening letter from one of our students who had gone off with the "Go-South Work Movement")-to help her country, not to become a communist. But this is what she wrote back to us, her teachers. "You Christians have been deceiving me. You ~~told~~ me that love is the greatest power in the world. You lied. Love is weak; it forgives injustice. It takes hatred to wipe out corruption, to bring in justice." And just a few weeks before we left Korea in June, we had another taste of that hatred. Eileen and I went up to Panmunjom, to the border. The MPs told us we could take pictures anywhere, but to stay out of the communist buildings, unless we wanted to spend a good long time there. So Eileen circled around up to one of the communist guard-houses, tried to maneuver to where she could catch a picture of one of the communist guard's face, without realizing it, stepped up on the little mud parapet around the pill-box, and the big Red guard ^{noticed her act} and was about to belt her back, when a brawny US MP stepped deftly between them, and said, "Take your picture lady." Hitting a woman would have been routine for that Red guard. They don't love us. They still hate.

Below the parallel, too, in South Korea, there are new false faiths. But they are not so much deadly, as deadening.

Some put their faith in education. Now there's nothing wrong with education, in spite of what your children may say about it. Nothing wrong, that is, until it ceases to be a tool, and becomes instead a god, an object of faith. I was told that last year one-half of all the circulating money in Korea went through the schools as parents fought for an education for their

children with an frightening intensity of self-sacrifice. Everything they owned went to educate the children, so great was their faith in what an education would do to lift the family out of poverty. And their children graduate. And 75% of them are unemployed. As a faith, it is empty.

So some turn their backs on the city, and return to faith in the land, "the good earth of Asia". It is an old, old god, but weaker than he ever was. The average Korean farmer owns four acres, statistically speaking, 10 trees, 7/10 of a pig and half a cow. If he works hard, he makes \$491 a year for a family of six; and that same year he spends \$497, a loss of \$6 plus another \$20 for taxes. So every year he falls \$26 deeper into debt, and imperceptibly dies a little more each year.

The most glittering of all the new gods is the U.S. dollar. In Korea, to the common people it comes in the form of MPC, military payment certificate. It is illegal outside of our Army posts, but so blind is the people's faith in the dollar that they'll do anything, ~~in~~ in or out of the black market to get their hands on these MPC dollars. Their own currency is so worthless, and the dollar looks so solid. But every two years or so, the Army changes its MPC currency, precisely to prevent this kind of illegal use. Compounds are locked up, all MPC bills are called in and exchanged for the new issue. Overnight the bills are worthless. Then comes the tragedy. Desperate Koreans, realizing too late that they've put all their life-savings into the wrong kind of dollars, rush frenziedly about trying to retrieve their error. It is not a pretty sight to see them throw themselves against the barbed wire, trying to get through to get their precious hoard of bills into the hands of a soldier who might exchange it for them. The number of suicides on the night of an MPC currency change is appalling.

This MPC note is a little like faith. It is so hard for so much of the world to tell the true from the false. The difference is the difference between life and death, but how do you tell the difference.

That is what this building is here for. You have built it high on a hill in the center of the city to teach people to know the difference between the true and the false.

And what is that difference? Perhaps I can illustrate it best, in closing, by telling two simple stories. The first is about a tribe of Indians in South America which has a very strong but very strange faith. They sleep in hammocks in the trees, and they believe that when a man gets up in the morning he must step out onto the ground with his right foot first, because if he puts his left foot to the ground first he will surely die. It's silly, isn't it, because it simply isn't true. But don't make the mistake of thinking that just because it isn't true, that kind of faith isn't powerful.

It is very easy, but very wrong, to get to thinking that the test of faith is, "Does it work?" No, the real test is, "Is it true?" False faith works all too well. That's what makes it the most dangerous thing in the world. Prof. Kestner, of U. of Calif., who studied this particular tribe, reports the true case of a healthy man who broke the rule, got out of his hammock on his left foot. Suddenly he noticed what he had done, uttered a great cry, fell back into his hammock, and before the day was done he was dead.

What is the difference between a false and deadly faith like that, and true faith? The only difference really is in its object, not in the faith itself. The difference between true faith and false faith is not in how you

Over against all these false faiths - old and new, Buddhist, Confucianist, secular, nationalist, materialist - over against these idols stands the Chd of Jesus Christ. By the grace of God it is the most powerful, organized religion in Korea.

Father walked hills and valleys where they had never heard of Jesus Christ... I can't get out of sight of a church. There ^{were just a little more churches when father} _(5,000 of them and more)

Today - are over 8,000 Protestant churches in Korea, ~~today~~ and probably eight thousand more unorganized meeting places. There were less than one hundred Protestant Xns in all Korea, when father walked into Seoul, - not a single baptized Christian in all of North Korea (north of Inai), and less than 100 Christians in the whole country. He lived to see North Korea become the radiating center of a great Christian people's movement - whole villages converted, a great church joined with 3 out of every four Christian there in the North. Today the largest churches in South Korea are North Korean churches - but that distinction is no longer so important. The important thing is that there are some 1,740,000 Prot. Christians in Korea, and that little country has become the only country in Asia where the predominant organized religious faith is Prot Christianity. All this in only 50 years.

Remember This is a very young church. The first Prot. missionary came to Korea in 1884. In fact the first Prot. baby baptized is still living. He's 75 years old - but the last time I went to call on him he was not home. He was out visiting non-Kn homes. They told me - his chch was having a visitation evangelism campaign, and as an elder he took responsibility for organizing the personal visitation witness in his section of the city.

There is the secret of the continuing growth of the Korean church in spite of all its divisions. The secret is lay witness, the personal testimony of Korean men and women to their neighbors about J.X. Not the missionary. Not even the Korean pastors. But the spread of the gospel by non-professional Christians.

This has always been so.

- ① Great Bible conferences - people without money tithed their time.
- ② H.S. students -
- ③ Howard's hospital -
- ④ Seminary students -
- ② Teachers - Evba
- ③ H.K.Y. - engineers & technicians.
- ④ Businessmen

EASTER -

It was on Easter morn, Apr. 5, 1885 that the Rev. Horace G. Underwood, a Presbyterian in the Dutch Reformed serving in New Brunswick, N.J. - and the Rev. & Mrs. Henry G. Appenzeller, ^{a Methodist,} arrived together in Korea. They landed at Inchon that Easter morn - the first ordained Protestant ministers to take up pennant work in what was then a forbidden land.

Mr. Appenzeller ^{later} wrote - "We came here on Easter. May He who on that day burst asunder the bars of death, break the bonds that bind the people, and bring them to the light and liberty of God's children."

~~Appenzeller~~ That prayer was soon answered - and much of the initiative in breaking the bonds of which he spoke, came from the Koreans themselves.

One Wall, One Church, One Lord.

What is the most significant thing that has happened in the last 100 yrs? Television 3D.

There have been times, ^{even} there have ^(in comparison) been churches where a missionary speaker has been regarded as an intruder. He comes striding into your comfortable well-ordered, ⁱⁿ world just to upset us, to try to get you to do something about another world - [the world of heathen darkness.] ^{But} they say - we have work on our hands in our world. Let other world take care of itself.

Now that never was a Christian attitude. ^{Today it is an impossible attitude} ^{But regardless of the reasons - it's an absolutely impossible attitude.} ^{That if has been very common. Strongly egl. more common now than ten yrs ago. How ironic - at very low level, practically no one believes it.} it should be speedy. ^{Perhaps its bec. you are internal problems & challenges are so intense.} ^{Yours that they} ~~There aren't 2 worlds any more~~ - it's all one world.

At one time, one of my ~~brothers~~ ^{brothers} ~~was~~ ^{was} a missionary to India, ^{another was} ~~and another brother~~ ^{was} a missionary doctor to Korea; ^{at} ~~I~~ ^I was a missionary to China. [Missionaries because we went to that other world? No. it's not sailing across an ocean that makes a missionary.] ~~it's all one world.~~ ~~I have another brother~~ ^{I have another brother} ~~who~~ ^{was} a missionary to Peru, (which needs ^{missionaries badly}). And still another brother who was a missionary to West Virginia. That ~~time~~ ^{time} we had a reunion in Ohio - for the third time in our lives all five of us were able to be together at one time. (My oldest brother left home before my youngest brother was born) ^{Because} ~~one~~ ^{thing} struck me about that reunion; ~~it was~~ ^{which had as its purpose} ~~that~~ ^{was} ~~the~~ ^{that} I had expected it to be ^{different} with the great differences in our experiences - after all I had seen on one side of the ^{continent} ~~continent~~, ^{of the west, that} ~~bordered~~ ^{bordered} on the other with the Alps in France; 3 of us were abroad - the foreign field, two at home; one was working with farmers, another with coal mines; one with the students, one with the sick - all that variety, and yet I was impressed ^{by the variety but} ~~by the variety but~~ ~~the~~ ^{the} similarities we faced in our common ~~experiences~~ ^{experiences} ~~that~~ ^{that} - the ~~same~~ ^{same} ~~work~~ ^{work} for J-C. Tom's mission to coal

miners in West Virginia ~~different~~ ^{is} ~~is~~ ^{is} essential way different from my mission to Communists in China. ^{There's a certain} ~~is~~ ^{is} ~~is~~ ^{is} world - ~~is~~ ^{is} world, ~~is~~ ^{is} which Christ died.

And in that kind of a world, mission is a two-way street. And it is not all you.
 [There's a closer connection between these two parts of the world, ^{the} ^{was} Thailand ^{and} ^{of} ^{the} ^{world} ^{than} ^{we} ^{usually} ^{think}] Have you ever heard Mr. John Hamlin tell the story of his imprisonment in China? We were in language school with the Hamlins. They went to Taiwan where they were taken by the Communists about a month before the same thing happened to us at Peking. Some 2 years later they were accused of crimes they had not committed, and thrown suddenly into jail - solitary confinement for each of them. Asia Dr. Hayes ~~who~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~known~~ ~~as~~ ~~that~~ ~~means~~. In Taiwan, the Chinese Communist warden used to come to talk to them, trying to get her to confess, of course, but they talked about more than that. One day she asked him, "where did you become a Communist?" And he said, "I became a Communist in Texas!"

Why didn't he become a Christian there? ^{Why was it there a} ^{perhaps} ^{the} ^{days} ^{he} ^{met} ^{here} ⁱⁿ ^{the} ^{U.S.} ^{So} ^{he} ^{became} ^a ^{Communist} ⁱⁿ ^{Texas}.
 ^{Some} ^{of} ^{them} ^{were} ^{not} ^{missionaries}. ^{he} ^{met} ^{both} ^{real} ^{Communists} [&] ^{real} ^{missionaries}. ^{And} ^{what} ^{you} ^{Christians} ^{do} ^{is} ^{to} ^{live} ^{we} ^{feel} ^{very} ^{quickly} ^{at} ^{them}. ^{It's} ^{all} ^{one} ^{world}. ^{and} ^{never} ^{miss} ^{it} ^{back}.

It works the other way around, too, sometimes. ^{A few years ago} Not long ago I attended a conference on evangelism at Buck Hill Falls. Dr. Cookman, of Washington, was told we about an incident that occurred on the train on his way to the conference. He sat next to a boy who noticed that he was reading a religious book, turned to him and said abruptly: "I was converted in Korea." And another man there, (Mark Jones) hearing the story, pounded his arm of his chair and cried, "The thing we've got to know, and the thing we've got to make others know is: what happened to our boy in Korea!"

~~what's happened~~

It's a topsy-turvy world when American Christians have to ask what happened when a man is converted in Korea. That's a question the heathens know we supposed to ask - not you. And it is the Koreans who are supposed to deal converting - not our soldiers, not Americans.

We can no longer build little national walls around the life and mission of the church any more - not in a day when a ~~one~~ Chinese can turn Communist in America, and an American find Christ in Korea. It's all one world.

There's what happens in any part of the world affects you. You can't hide you in part of the world any more. There is no escape. It may save does more than some heathens. There is no

But if to all one world - there's no more looking for you from the ~~front~~ ~~of the challenge~~ of the mission of the church, ~~for~~ ~~darkness~~ is no longer ~~dark~~. And head-on - Christianity left to sink behind, ~~is~~ ~~not~~ ~~as~~ ~~it~~ ~~was~~ ~~before~~. And head-on - that terrifying world of ~~the~~ ~~darkness~~, is nearer than we ~~think~~. There is no comfort, wall of separation. What happens in any part of this one, great world - in the deepest sense is happening to you.

Take for example the problem of hunger - Did you know that $\frac{2}{3}$ of the people in this human race of ours are always hungry. ~~But~~ there are 20,000,000 living in the world this ~~morning~~ ^{evening}, who simply because they ~~cannot~~ cannot get enough of the right kind of food to eat, will not be living a year from now. ~~But~~ ^{if} ^{it} ^{was} ^{done} ^{this} ^{way}, ~~and~~ perhaps you will remember it better: there are a thousand people in the world - no the named people living just now as I speak, and you know - who will not be living when I sit down, because they can't find food.

I don't know how much that means to you. After all you're American -

You don't know what hunger is like. You've never seen people starve.

the best-fed people in the world. You've never seen people starve. ~~When~~ ^{Now you can} look at a baby starve - its little head turns blue. ~~With you~~ ^{Now you can} look the other way. ~~I don't think you can~~, but ~~many, many~~ ^{if you don't} go to a movie, buy a new television set, forget for a little while the troubles of a suffering world. But let me warn you - you ~~can't~~ ^{can't} look the other way - but you cannot escape the effects of the world. ~~It's not~~ ^{physically} ~~forget~~ ^{remember} it. All over the world, what happens at these effects you report here.

~~One of the reasons~~ ^{One of the reasons} American boys have ~~to~~ die in Korea, is because ~~2,000,000~~ ^{2,000,000} people starve to death in China every year. There's a ~~connection~~ ^{connection} - a chain that leads from starvation to revolution to war. (It's all one world, one human race, and you right here may some day find yourself at the end of the chain that leads inexorably from hunger to death - perhaps your death.) The comfortable knowers in the old world is gone.

No part of it can be repeated any more from ~~about the hungry~~ ^{about the hungry}. ~~I don't think I need to plead with you to do something~~ ^{I don't think I need to plead with you to do something} ~~about the hungry~~ ^{about the hungry}. ~~And all I really need to do, I think, is to let you know what~~ ^{And all I really need to do, I think, is to let you know what} ~~can be done~~ ^{can be done}. For instance, that it takes only 20¢ a day to keep a ^{hunger, malnourished, hungry} child in one of our Presbyterian orphanages in Korea. ~~20¢ a day.~~ ^{20¢ a day.} ~~I think you can afford it.~~ ^{I think you can afford it.}

It is always harder, I'm afraid, to impress you with the need for doing something about a deeper hunger in the human soul. $\frac{2}{3}$ of the world is hungry, yes - but there is a deeper hunger and a deadlier death than starvation. $\frac{2}{3}$ of the world does not know Jesus; it has not tasted of the bread of life. As a matter of fact $\frac{2}{3}$ of the world is not even nominally Christian.

You would like to help for 25¢ per month. So I want to know.

Now just as some can look the other way from a starving world, I say it is
 no concern of mine - just so, many, many more can say but I'm not called
 to China. I'm not a foreign missionary. Listen don't think ~~that~~ because it is
 Chinese too. ^{at least your business is in America, that} ~~is~~ ^{therefore} these impositions of spiritual
 largely are no concern of yours. You can shut your ears to the ticking
 of the clock if you will, the clock that counts ~~off~~ the death of
 multitudes, but you can't cut yourself out of the human race. Do you remember
 how John Donne uses a different figure in the famous passage that begins -
 "No man is an island unto himself -" and that ends with the tolling
 of a bell - ~~that tolls for thee~~; for the dead. What bell - millions of Chinese,
 and no concern of yours. John Donne says, "Ask not for whom the bell tolls,
 it tolls for thee."

It is all one human race, and the chain of unbelief and spiritual death
 is just as real and far more deadly, than the chain of hunger and revolution + war.
~~What you heard that~~ A German editor named Carl Marx died in unbelief, died
 without Christ. ^{No concern of yours, or so} a generation or two ago, he left a chain of death that I saw with
 my own eyes reach right into a Christian youth fellowship in a Christian university in
 China and take away from life to death one of the finest young Christian workers we've
 ever had in Peking.

And that chain of unbelieving, unconverted materialistic atheism, which began with
 Marx in Germany, ^{and} reached ~~to~~ ^{all} ~~China~~ ^{around} the world to China, can reach right down
 into your own wife, Christian American schools. It can reach your son, and it
 can reach your daughter. "Ask not for whom the bell tolls. It tolls for thee."
 It's all one world - and ^{without Christ} ~~it's~~ ^{it's} a dying world.

But - and here is our mission and here is ^{our} hope - it does not have to die, because there is also no ~~lost~~ ^{at the} ~~no~~ ^{God} ~~no~~ ^{and} ~~God~~ ^{father} of our Lord Jesus Christ - and he is not willing that any should perish.

What more of a challenge do you want? ~~That more of a~~ ~~is there~~ ~~to~~ ~~be~~ ~~for?~~ One world - yours in it. One race - a bearded, hungry, lying human race. But also one God - the living God, in whom ~~thou~~ ^{thou} J. X. we are raised from death into life.

I will be going to Korea, before too long I hope, where they know what this really means. The Communists, who know very well that this is all our world - and who know that if they are to make it a communist world, they must destroy the Christian ~~faith~~ ^{faith} - set out with all the subtleties at their command ~~to~~ ^{to} wipe the ink from off the face of the land. They killed the justice. They killed the address of that great sister ~~of~~ ^{of} ours. They drove the people into the cold hills, the caves - and into their prisons. They tore down churches and stamped down ~~the~~ ^{the} ~~people~~.

But there is one thing the communists didn't know.

But ~~the~~ ~~com~~ ~~mts~~

But there is one thing the com mts didn't know. You have passed from death ~~into~~ ~~life~~. There is one God the living God - and his people have passed from death to life. Ours is a victory already won - a victory over death - this angel, this mission of us - it is a victory already won - a victory over death

300 Pastors - 600 students 43rd Ave

So they could not kill the Church: those communists. I talked to a man at Montreal who had watched refugees stream across the parallel - it was incredible - the cold, the misery, the peril. But most incredible of all - was to see these refugees - except with nothing but a little bundle of possessions - and as soon as they crossed the line, he said - they would squat down - open up their little bundles - and in one bundle after another right a top, most precious possession of all - would be a Bible. And last, and most incredible of all - what would these inconceivable thousands do - in their little shiny ^{refugee} circles on the parallel - they would sit down and organize themselves into a church!

You can't stop a church like that!

And that's your church! Have you forgotten -

"We are not divided. All are one, we!"

One world - one race - one land - one Church - and one great mission. Your mission. And may the power of the living God be yours as you continue in your mission!

I have been speaking about three continents - Asia, Africa and Europe
But my trip, ^{did not end at there; it} ended ^{here} in North America. What about the church ~~here~~ at home?
Are we dead or alive?

We're big, ^{of course,} I know that. There are more Protestants in the U.S. than
in any other country in the world. And we're rich / ^{I know that. Just this year} one of the students
at Princeton seminary sent a gift of \$50, part of his tithe, to a friend who is pastor
of a little ch. in Japan. It didn't seem to the American to be ^{too} ~~any~~ large =
got, ^{so} ~~at~~ he was ^{involuntarily} startled to receive a letter in reply saying that the Japanese,
overwhelmed at this magnificent sum of money had called a meeting of the whole
congregation to determine what they would do with ^{such a} large ^{fund} ~~sum~~ - \$50. It was
the equivalent of a 2-month share of their regular annual budget. We don't realize
how rich we are.

But are we alive? North Africa was a rich church - and it died.
Europe's churches were big - and dead. ~~But~~ Size and wealth - ~~these are not the~~
marks of a living ch. - although ^{so} a living ch. can be ^{so} big & wealthy.

The mark of life in the ch. is death - "We who live are always delving
into death for Jesus sake that the life also of Jesus ^{ought} be made manifest."
Death to self - and life = it - that's the law ^{for} ~~the~~ for any man or any organization.
If Presbyterian Men exists only for Presb. men - a self-congrat. club for the right kind
of people - a mutual consent society - then you're dead. But if you're eyes
are off yourselves - and they Christ - on your task - then begin to live.

die - die
spray - spray

What are you going to do about the 17,000,000 young people in this
country who never darken the door of a church. Are you doing anything to ~~do~~
~~anything~~, reach out, to make your church's youth program bring it on?

And what are you going to do about the dark places in your
own city here. Are you ~~so~~ ^{so} concerned about having a nice, clean
church for yourselves out in the sun, ^{that you don't care} about the unchurched unclean
people in the slums - ^{Jesus} ~~from~~ Christ died ^{for them - can you live only for yourselves} ~~for~~ I wouldn't mind ^{people telling}
me ~~that there's so much to do~~ they don't believe in foreign missions because there's
so much to do at home, if they'd only do something about things at home. They're the
ones who don't do anything about either end of the Christian mission.]

And finally, what are you going to do about the world? In some ways, I'm
proud to think we're the greatest missionary church in the whole world - ^{reaching out}
into ^{different corners across the face of the globe for Jesus X^c.} ~~And we put~~ ^{But you give your church only}
\$2 a year to do ~~that~~ ^{that} in - $\frac{1}{2}$ per capita. So that all ^{that} the rest of the world, the
unchurched world means ~~to you~~. Is that ^{begin to say}, that the world may know the life
of the Lord Jesus?

ONE WORLD, ONE LORD
(Eph. 2:13-22)

There have been times, and there have been churches where a missionary speaker has been regarded as an intruder. He comes striding into your comfortable, well-ordered Christian world just long enough to upset you, to try to get you to do something about another world--the world of heathen darkness. And you say to yourselves, petulantly, "We have enough problems and responsibilities right here in our own world; let that other world take care of itself."

Now that never was a Christian attitude, of course, but it is still one of the most frequent criticisms fired at the Christian world mission. "Don't bother us. We have enough to do keeping our own back yard clean. We'll stick to our business; you stick to yours over there in your strange little Asiatic world." But as I said, that has never been a Christian attitude. Today it is an impossible attitude. There aren't two worlds any more. It is all one world.

Sixty years ago when my father set out as a missionary to Korea he faced a terrifying, dangerous, two-month voyage on a little ship into an unknown world. In a few weeks, when we go back to Korea, we can, if we choose, walk the streets of Seattle one day and the streets of Seoul the next. The airplane has pulled the ends of the earth together. It is all one world.

With this physical shrinkage, another far more important change has taken place. When father sailed to the Orient he went literally from one world into another. He left the bustling boiling West that was already exploding into the scientific revolution of the twentieth century, and landed in a strange Eastern world where officers of the Chinese army were still being chosen on the basis of their proficiency with the bow and arrow. Two completely different worlds. But the earth was already then growing too small for two worlds. Within four years of his arrival, father watched Chinese armies come from the north with yellow, imperial banners flying, with fans, and spears and bows and arrows, and rusty old flintlocks, marching against the grimly silent army of the Japanese moving up from the south, and silent only until their Western rifles spoke. The decisive battle of that war was a massacre. As he counted the Chinese bodies stretched out for miles near Pyengyang after the battle, my father said that he felt he was watching the end of the Middle Ages. The old world of the East died with those Chinese soldiers in the bloody battle of Pyengyang.

That old world is dead. It is all one world now. Physically, technically, scientifically, man is making it all one world. A few years ago, my brother, who followed in his father's footsteps in Korea, watched another Chinese army come marching down from the north. Its banners were red, now, not imperial yellow. And because it is all one world now, they have thrown away their bows and arrows. They use guns now. And my brother found that they use them quite as well as we.

Space has disappeared. Science has circled the globe. But have we really made it all one world?

I sat one day by a short-wave radio in my room in Nanking. A flick of the switch and I was listening to the excited voice of an announcer, and the

(I was a missionary there)

I come from China - I learned some lessons a mission there that no Christians ever taught me. They should have, they are in the Bible - but I had to learn them from ^{the} communists, for in today's world, 6 times out of 10, communists are better missionaries than Christians. Why?

I come, also, from North Korea. That's where I was born. There I learned that the church can die. I had ~~also~~ always that that "the gates of Hell shall not prevail against it." But hell prevailed in N Korea. When I was a boy, $\frac{2}{3}$ of Korea's churches were in the N., today there is not a single organized congregation left. The church can die.

I come from Viet Nam - I was there in Nam for a Pastors Conference in Ban Me Thuot, in the Central Highlands. It was for the Montagnards - the tribal pastors.

Cobredo Springs

"Good News from Korea" - 1971

"Obstacles" - 1965

"Cynisms"

4 Staples - 1961

Have We Failed

Korea #1, circles.

The phrase is applicable to so many things -
to love, for example. Our love for each other
in Christ; the love that binds us close in
families; the love of husband and wife.
It's never perfect, for we're not perfect - we're only
earthen vessels - but what a treasure ~~that~~ love it
is. And when it lasts for 50 years - which is
what we're celebrating ~~today~~ ^{today} in our family - the
earthen vessel, the ~~vessel~~ ^{vessel} ~~broken~~ ^{broken} ~~and~~ ^{and} ~~gone~~ ^{gone}, may
feel a little messy and worn, but the treasure
is ~~still~~ there, a love so warm and
enduring we call it golden, after 50 years -
a golden wedding anniversary - the Treasure in the
earthen vessel.

John Brown
1857
May 21 110th

la
Ra
185
Ke
32
Sh
at
Br
1
fai
Rai
And
Int
bap
to

11 mi. boundary with Russia

W slope 11 ft. E. low, 20-36 ft. tide.

Language - Turanian -

alphabet - 11 vowels, 14 consonants.

Race - origin unknown, prob. Mongol.

1895 - China renounces claims to suzerainty.

Keija - came to Kree 1122 B.C. - councillor of last Emp of 3rd Chinese dynasty. Said to be author of parts of the Shu-King. Called new god. Chao Hsein - introd. laws, Chinese etiquette & politics. Dynasty ruled to 4th c. B.C.

Dynasty was ~~to~~ 913 - unified by Wang - as Korea.

Buddhism state religion.

11th Korea lost territory to Yalu in Manchuria.

1392 - new dynasty - paid homage to Ming, recd. from first Ming his invest. as king. Accepted Chinese calend. & chronol. Revised name Chao Hsein. Made Seoul capital. Direct. Buddh. made Confuc. state religion. Confucian system of educ. Introd. present national costume - dress worn by Chinese before Manchus. Troubles with Jap. invasions 1592. - to 1790 Korea king in humiliating rel. to Japan. Hatred of Japan.

Revolution in 1854. King asks China for aid,
China sends 2,000 troops. Japan counters with 12,000
troops; occupies capital; proposes reforms under Jap-Chinese
sponsorship. China - first withdraw your troops, War.

Japan in ascendancy. Reforms - but K_g. escapes to
Russian Legation. Jap. infl. wanes - K_g. returns to power.
But not good govt. Russian infl. in ascendancy. War.

1919 Indep. Movement. 15 Kw. 15 Chintooets, 3 Buddh.
draw up decl. of indep.

Culture

2nd c. Silks with Tang help unifies pen., expels Japs
from S. tip

Koai 946-1382 - celadon pottery

13th c. Mongols destroy culture. Aftermaths - Korea
& pale imit. of Ming dynasties.

Yao's bring 1000% (ten-fold) increase in agric. & industr. production.

Literature

11th c. Song Emp. requests catalogue & sample of prints from wooden blocks. Better paper than Chinese.

4th c. Chinese writ-^{ing} & language comes with Buddhism. Transition from oral tradition to written lit.

7th c. on - Koreans of best families sch. in Tang China.

Half of Korean formed of Chinese loan words, - but diff. meanings and compounds.

1443 - alphabet. King Sejong's rescript. - derived probably from basic stroke of Chinese seal characters. Used for metal stones, guide to Chinese pronunciation, vowels & official bulletins. But bulk remained in Chinese. Like medieval lit. mostly in Latin.

Good histories - by Yi dynasty (1392-1910) - documents collected after each reign, 5 safe places, guarded - & most important - the king & his ministers were not allowed to read it.

Korea - 40% literate.

Korean Independence

108 B.C. - Han Wu Ti invades Korea, annexes northern segment for 70 yrs.

50 B.C. to 650 A.D. 700 yrs. of Three Kgs. - Silla (S. East)

Independent - but heavily borrowed from China, and used her as ally in internecine wars.

Koguryu - north

Pakche - S. west.

660 - Tang Dynasty conquers Koguryu + Pakche. Takes Manchuria + Liaoting Peninsula from Koguryu. Rest of Korea united under Silla, paying tribute to ~~acknowledging~~ Chinese.

935 - Wang dynasty names country Korea. Nominal tribute to Sung dyn. in Nanking (who couldn't keep Manchuria).

13th c. Mongols invade Korea, but cannot subdue King. After 30 yrs. advise him to return to capital, recognize sovereignty of Khan.

1392 - Yi dynasty overthrows pro-Mongol King. ~~Tribute was~~ Reestablish relations with Ming, refusing Manchian alliances. Tribute were a trade-license than sign of political dependence.

1876 - Korean treaty with Japan recognizes "independence" - no protest from China.

1897 - first Korean envoy to Wash. Chinese Legation: tries to insist on his communicating only thru Chinese legation - but Koreans +

U.S. State Dept. refuse.

After 1882 Chinese try to press claims to Korea. Send troops to Seoul, appointed ^{Yan Shih-kai} Imp. Resident, made Korea Customs subsidiary to Chinese Customs Service. Kidnap pro-Jap. Report.

1884 Japanese engineers coup d'état, but overthrown by Chinese troops. 1885 Convention forces withdrawal of Chinese troops, recogn. of Korean independence.

1894 - final defeat of China's claim.

1904 - Japan challenges Russia "to preserve Korean independence."

Division: North + South

Up to 100 B.C. little contact betw. N. + South.

Refugee from North surprised to find a people S. of Han who

- 1) understood agriculture + use of cotton + flax
- 2) houses of sod with door in roof.
- 3) clothed in silk, but did not value gold, silver, silk
- 4) men were fierce, brave, noted for sword slinging.
- 5) different polysyllabic language (6 syllable names)

Economy: -

1938 - per capita income \$30 (of \$500 to 600 in U.S.)

Only 14% of Korean farmers own their land - 1938.

type of land holder - 30%

Population

25,000,000 (1941)

285 per sq. mi. (148 in Japan, 23 in U.S.)

(500 per sq. mi. in S., 200 in N.)

Average Korean family 5.5.

70% of pop. - agricultural. Only 1/3 of land suitable for cultivation.

Industry - little income 1930 - 1940.

Exports - \$95,000,000 value

(60,000,000 gold)

Potentialities -

Hydroelectric - Yalu River is a suitable potentiality

1,500,000 kilowatt hours. Possible 300,000 hours

Fresh - exceeded in Asia only by Siberia

KOREA

1.

I Early History.

- (Silla's guild tales)
1. Tradition - Tangun, descend from Heaven and
begat 54 d - sets up Kgdms at Pyeongyang
 2. First authentic - Keija, contemporary of Kij, David.
Chinese lord, one of 3 counsellors of wicked Ch. Emp. of Ch.
but so loyal rep. to yield new Eng. Withdraws with
5,000 counsellors to Korea, Pyeongyang. Introduces
Chinese culture and govt, and a new system land tenure
(govt owns to land). Legend of death. Wall near house.
Dynasty last 1000 yrs.

3. Three Kgdms.

a) Ko Ko Ryun. b) Paikje and c) Silla

Silla ruled the peninsula. Marvelous civilization -
art + music flourished, the influence being felt in Japan.
Literature reached its highest peak. Science the influence
of evidence of a great skill in science - astronomical
observatory and instruments - ^(Arab traders) Compass - submarine. This
was Golden Age of Buddhism, later peace was made
from Mongolian invasions by marriage of Crown Pr. to daughter
of Kublai Khan.

4. Yi Dynasty - capital moved Seoul. Great statesman of
deposed king murdered in bloody bridge. 3rd Kij Sejong -
"great & good" invented Korean alphabet 25 letters, cuckoo
clock, cast new font movable type. Invasion of Hideyoshi.
China. general Kimchi attacks Pyeongyang. Admiral Yi
defeats Jap. with iron-clad turtle-boats.

Country.

1. Mountains - over mountains; mountains still.
 - a) Daeamnt Mts. - 50 mi. sq. 12,000 peaks.
 - b) Forest land 74%
- Valley of ten thous. waterfalls.
2. Population 30,000,000.
3. Occupation -
 - a) 80% - agriculture
 - b) 7½% - commerce + transportation.
 - c) Public service - fishing -

Customs

I State of Change.

A. Survivals

1. Mud houses.
2. Speak + write Korean
3. Eat rice
4. Parents arrange marriages (less common)

B. New -

1. School for girls
2. Women not in seclusion
3. Less deference for elders.
4. Top-knot is disappearing.

C. Example of Pyongyang.

1. City, old + new.
2. Kite-flying
3. Mulang's
4. Burial processions

Modern History.

2.

Tonghak (Anti-foreign) Rebellion culminated in
Sino - Japanese War (1894). Hereafter Korea nominally
independent - really controlled by Japan & Russia.
Contest between family of Queen's Regent brought about
conflict between Jap. + Russian. The Japanese puppet P. R.
finally murdered Queen, but Kij escaped to Russia
Legation. Russia in ascendancy till R.-J. War in 1904-05.
Japan in full control - events move rapidly to Annexation
in 1910. Of course great discontent - 1919 Indep.
movement.

Religious Beliefs

^{Among}

Koreans claim they have no religion ~~but it~~
~~has been~~ But they do in that:

1. They depend on an have a sense of dependence on
some superior being.
2. They believe human & divine have plane of inter-communication.
3. They strive for freedom of soul from annoyance and
pain.

I Shamanism

Basis of Korean's religion. Belief in spirits good
or bad. Kept in constant terror for fear of offending evil
spirits.

3.
II Taoism - mystic philosophy. It's great influence has been on the literature of China.

III Buddhism - too familiar to need explanation.

Early introduced and passed on to Japan.

Peculiar set of ten commandments

Avoids realities

Do not: -

1. kill any living thing
2. steal
3. commit injury
4. lie
5. drink wine
6. eat flesh
7. participate in s'ing, dancing, theatrical performances.
8. use flowers or perfume for personal adornment
9. sit on high back or couch
10. possess silver, gold, jewels

Declined in Yi dynasty - but present govt is promoting revival.

IV Confucianism - not a religion - substitute for religion. Merely set of morals. Ancestor Worship (die't test) still greatest obstacle to progress of Christianity.

Faults - it is a system of ethics, promoting egoism, selfishness (go & teach but come and learn) arrogance, despotism, degradation of women.

V Syncretism - but average Korean combines mystics of all - "He personally takes his own education from

Confucius, sends his wife to Buddha to pray for a son, and in the ills of life willingly pays toll to Shamanite priests or priestesses."

Statistics

Christians in Korea - 270,000

West Gate Church - 2200

South Gate Church - Mother of Churches - parent. 34 chs.

Work among Women

1. Bible Classes -

1. Bible Classes - large attendance

Average conf. 6 days - 1,000 people steady study for 24½ years.

Knowledge of Bible feature of successful work.

2. Self-support. Long time for religion to work down to man's purse.

But since 1929 more money has been raised for work by Koreans, than has been sent out from America.

Entails huge sacrifice, lower standard of living -

average day laborer's wage - ~~60~~ 30-35¢

average meal - # .10

Christianity

I Hilyoshi Invasion

Father de Céspedes - first missionary

Vincent - captured Kneen - first believer.

II Early Roman Catholics

Peking tracts enter country. Believers gain. Persecution and martyrs - Thomas Kim killed for burning ancestral tablets.

Early priest entered country in all manner of ways - crawled thru water-drain to Euiju - disguised as mummies. None persecution - 12 martyred Fr. priests.

Protestant Work

I/ General Sherman

II Presbyterian Mission in 1884

III Pyeongyang.

1. Father ~~signed~~ assigned all North Korea
2. First visit to Pyeongyang (1890)
 - a) Oldest city in Korea.
(Wicked - flies - churches)
 - b) Drunk scholar - axe -
 - c) First offering - 13 cash - $1\frac{1}{4}$ taken.
 - d) Sino-Japanese War - Gospel dispersed.
3. Seven yrs - 1000 communicants
3400 catechumens.
4. Chief contribution - Bible Training Class.

You AND THE KOREANS

117

You + Koreans: - They don't know much about you (Columbus, 1st pers. of U.S.)
- But you don't know about them (Yang-Chun, Gup. Philipina, - I know, Estania!)

Privilege that is yours. Homeside - but a privilege.

1. Hope for wider horizons, broader minds -

a. But am amazed at how first Americans came to Korea -

- 1) 94 yrs. ago - shipwrecked,
- 2) Magnanimous treatment for people who had smashed Korea's foreign trade - America gainsays.
- 3) Two pirate raids - "body-snatchers"
- 4) "Our little war with the heathen" - 1871

(a) First mistake -

(b) 2nd " - arrogance "Open ports to blessings of West!"

b. Reminded often of how young we are.

1) Seoul city wall (1392)

2) Pu Sok Sa - "How old is that bldg.?" "Not old - only 500 years!"

c. It is good for you Americans to be taken down a notch now & then -
national pride all right, but deadly when it blinds to achievements of others.

1) Russias and electric light movie in China - set them back 6 months. Laughed.

2) Can we laugh when shoe is on other foot (U.S. assumed battleships - 300 yrs. after Yi)

3) Not all you teach them from West is good. I hope you'd be willing to learn.

(a) Bus boy knocks off top hat. Very modern. I wished he had learned more
from his Korean heritage - dignity and respect for old age.

(b) Preacher, old-fashioned, "What ^{is the greatest} the fine great blessings" Classically - they
are ~~happiness, a happy marriage, wealth, respect~~ health, wealth, long life, respect & happiness.
But no one knew. old grandma - "Gold teeth". She had been westernized!
I prefer the old Korean blessings.

2. But must confess - not always unselfishly & high-mindedly appreciating the glories of Korea.

1) 5th & 6th grade - Battle of the B.I. "All Koreans are mortal enemies". Wipe them out.

2) Years later I heard that policy echoes by a Marine - "Wipe them out". And then, proud of
fact that those had been my own sentiments, I find myself springing to its defense.

3. Defense of Korea -

"Dirty little country" - I remember how beautiful
More of Korea had rubbed off on me than I ~~thought~~ realized.

4. I hope some of Korea will rub off on you -

a. Learn a little of its language.

Group of Korean colleagues drew up a list of most common criticisms
of us Americans in Korea. At top of list "You don't learn our language well enough".

b. Recognize some of its customs - This will save you misunderstandings.

1) Your maid grinning + giggling "I broke your Ming vase". And because she
laughs, you want to shoot her.

2) Your servants -

[Don't feel guilty - even your servants have servants

Don't be too familiar - "papasan, mamasan" - Japanese!

Don't be too severe - feudalism dies hard, + they're retainers -
not to be fired, ~~but~~ (you can't fire your family!).

3) Your business dealings - don't be too abrupt. (Remember Rodgers) -
ask about family, praise Korea.

c. Recognize something of Korea's attitude to Americans

~~4) Remember they don't~~

- 1) Not anti-American - anti-impairment in anti-Asiatism
- 2) Not as grateful as you think they should be - you are responsible

5. Hope this will be 2-way process. Korea needs you.

See Korea as it really is - your heart breaks

Poor, tired broken-down country.

How can we help.

Ben Fiedler -
(Lester & Burke)

Give more than economic help. Give yourselves!

Father. Home at P.Y. "He had come home"

Wednesday

What I like these years of school abroad home done —

— I know how sick times —

— But now, expect, a privilege of going to school abroad.

1. Hope for — wider horizons, broader minds, open hearts.

We tend to be harsh foreigners —

Ashamed of America —

Reminded of how young — Russians

Good to be taken down a notch. ^{I like. Light} I should shape
We need to learn: — a) how to say what we think & what we feel
b) God's truth —

But a word of confession —

Not always so high-minded. 5^B or 5^C go. Battle & B.I. —
"Wipe them out."

Echoed by Mamma — "Wipe them out."

Spring to defense — Recalled old Korea.

More of Korea had melted off as we — than I realized.

2. But I hope this rubbing of process will not be all one-way

Take off your rose-colored glasses, see once as it really is — your heart almost breaks —

Poor, tired broken down country — needs all help we can give —

Sometimes — more help we give — fewer fruits we have —

Ben Franklin —

But it can be done — father
Home at P.Y.

The secret, I think, lies in that word "home".
Neither father, nor my brother quite that of Korea as
a "foreign" city. It had become home.

I hope each of this paper lead has rubbed
off on you so's readers, to make you feel just
a bit at home here. ~~That will be a job.~~
If each American begin to feel at home with
each other people and the world — then, in the
family, we can help them without making enemies.

Will you forgive me if the preacher in
me comes out here at the very end, and I
remind you that that is the way God helped
this troubled world of ours. In X't. he made
himself at home down here — It was the
the only way to help us, without doing us any.

Privilege — but no E. Presley.

Today — some of you privileges as American students in a foreign land. I know there are times when, as aliens far from home, we all get homesick — think longly of the clean green lawns, crisp highways, the skyscrapers & supermarkets — the new books, new clothes, new cars — the order & decency and over-all stability of home.

Well, you'll all get home someday — but today I congratulate you on the privilege that is yours of going to school abroad. All your life you will remember these days & be grateful for them.

1. I hope these days abroad have given you wider horizons — broader minds & open hearts.

You know we tend to be very, brash, rude, prejudiced in this old, old land.

I'm a little ashamed when I think how the 1st Americans came —

I was reminded of just how young we are — 1600's, 1800's.

It's good to be taken down a notch now & then — national pride, good as it can be a deadly thing, when it blinds us to the achievements of others.

I remember first propaganda movies in Tokyo — Russia inventing electric light.

Set them back 6 months — we laughed them out. Then we laugh when the shoe is on the other foot. U.S. & armed settlements — but Atomic Y. 300 yrs.

Perhaps at this point I'd better throw in a word of confession. I haven't always been so ~~brash~~ unselfishly & high-mindedly appreciative of the glories of Korea. As I remember, it was about the 5th or 6th

years back in 1950 when we came to the considered opinion that all Koreans were our mortal enemies, and the best thing to do would be to wipe them out at once. We started out by raiding the sweet, old women of the B.I. - who turned out to be anything but sweet - old and defeated us in a decisive engagement known as the Battle of the B.I. That dampened our enthusiasm, but did not destroy our contempt for all things Korean. Wipe 'em out - that was our fringe policy.

~~But more of Korea had slipped off our radar~~ ^{we had that policy reduced by a}

Years later I met a Marine on a train bound for Chicago. He was just back from Korea. "What did he think of it?" "Wipe it out" - he said. "One or two atom bombs - blow up the whole peninsula." He was sick and tired of his dirty little war in that dirty little country.

And then, utterly forgotten that there had been many times when I felt the same way about Korea ~~in its defense~~, and a whole ~~lot~~ ^{lot} of memories of the other side of the picture came flooding back.

"Dirty little country" - I remember how beautiful it was back when the ~~last~~ ^{last} I remember cleaned it up. Smoky & nice. Green & Ten Thousand Oaks - no waterfalls - Diamond hills -

None of Korea had slipped off our radar I thought.

JAMES RESTON

Usefulness Revived as Graduation Theme

COLUMBIA, Mo.—In the next couple of weeks, we will be launching a new class of high school and college graduates into the third century of the Republic. Not into the world of Vietnam and Watergate, Adam Smith or Karl Marx, but into a vague and ambiguous world, halfway between Jimmy Carter and Jerry Ford, wherever they are.

Here at the University of Missouri, the graduating students I have seen somehow seem more purposeful and optimistic than in recent years. The outlook for jobs is not good, but it's better than it was, and the presidential election has raised the expectations for change.

There is still no hoopla in these parts about the campaign. Students complain that they are getting no clear message from any of the candidates, but they are watching and questioning and meanwhile trying to figure out what to do with their own lives.

What does the older generation have to say to the young at a time like this? It may be significant that Kingman Brewster, the president of Yale University, avoided the usual talk of political issues at this year's baccalaureate ceremonies and revived the recently neglected subject of personal responsibility and the good society.

Speaking "somewhere east of righteousness and west of cynicism," Brewster came to the conclusion that today's students were more concerned about the well-being of others than in recent years and were perhaps more highly motivated than many people supposed.

As he listened to the rising generation, he said, and read the polls, these graduating students wanted to be "useful," even if it was a "selfish usefulness." The good life should not require either meanness or martyrdom, and yet, he argued, "the desire to be useful is at least as much a part of human nature as are the lust for power and the lust for wealth."

Maybe, Brewster added, as we moved into the third century of our independence, we should also be moving into a third stage of what we are all about, as persons, individually, and a people.

The first stage of our history, Brewster suggested, was concerned with political freedom. The second phase was concerned with economic freedom, freedom from scarcity, freedom from want.

Now perhaps in 1976, he suggested, there was a chance to reach out to a more positive ideal, to achieve a society of mutual helpfulness, "whose greatest aspiration is to give all its members a chance to make a constructive difference in each other's lives."

"Power and wealth," he said, "can both be achieved by sheer acquisitive manipulation. But success, even to the powerful and to the wealthy, is measured by the extent to which they feel that, by what they have done, they have added something to the fulfillment of others."

"If I am right," Brewster told the Yale graduates, "that the goodness of a society should be measured in part by the extent to which it encourages its citizens to be useful to each other, then the vitality of the independent, nonprofit, voluntary sector is a major index of its success."

"When I become discouraged," he added, "about the seeming inadequacies of the 'business can do no wrong' or 'laissez faire' on the one hand; or the prescriptions of the monolithic mobilized state on the other, it gives me some solace to think that perhaps both rampant social Darwinism and rampant Marxian collectivism start with too mean, too narrow a concept of human motivation . . ." Therefore, he concluded, there was a place for individual service and satisfaction in usefulness to others. Brewster would probably not have ventured to make such a speech at Yale even a year or so ago, but something has obviously happened in this country since my kindly colleague, Bill Buckley, wrote "God and Man at Yale."

It is groping for its roots. Compared to any other country or system, it is spectacularly successful but lately it hasn't been very happy. Even great institutions like Yale seem trapped between their ideals and their deficits, trying to raise more money than their loyal supporters can afford.

No wonder, then, that the class of '76, looking for jobs when we already have over seven million out of work, is looking for new leadership. For years they have been taught that it was their destiny to have all the material things they needed. That was the ideal placed before them, to be acquisitive and to be ever richer and richer.

Now even the politicians are promising less and the president of Yale is praising "usefulness." No maybe the third century of the Republic might not be so bad after all.

N.Y. Times News Service

ART BUCHWALD

The Smoke-Filled Room



KOREA - Novel Questions

Now I want to skip half way, and the world geographically, and about 3000 years chronologically - from Tyre & Sidon in the 11th century B.C. to Korea in the 21st A.D. It's quite a jump in time ~~the~~ way than one. The Phoenicians were great travellers, sailing all over the little world they knew - trade for tin in England, ivory in Africa, gold in India. But the Koreans were practically hermits. In fact it was called the hermit kingdom.

Now I'm not going to try to tell you that the Bible tells us the future history of Korea, as it did that of Tyre. That sort of prophecy is to be regarded very often. It's like the miracles of Jesus. A few years ago, if you really want to believe the Bible, if you really want to believe that Jesus is the Son of God, the evidence is all there. It doesn't need to be repeated every generation. [That's why I'm rather suspicious of people who tell you exactly what's going to happen the next ten years just from reading the Bk. of Revelation.]

But, it nevertheless seems to me that God still speaks a history. His lesson for us in Korea is a lesson in moral obligation. It's a lesson for us as a nation. God gave us a choice once in Korea to lay down a foundation - a few important stones in the building at least - ~~to lay~~ a foundation for ~~but~~ durable peace in the far East. We gave us the choice, and we rejected it. And we're paying for it now. Here's how it happened. about 1900

As I said Korea was a hermit nation. It was shut tighter than a clam. ~~It was shut~~ ~~for~~ ~~years~~ ~~ago~~. North had charged in Korea for 30 years, and the Koreans wanted it to stop, that long, forever. But America got rather impatient - we weren't isolationists then. We had

opened up Japan like an overripe melon about 20 years before and
we saw no reason why Korea should not stand offish. So in 1871
we sent Admiral Rogers with a flotilla of five warships sailing into
Changpo Bay, ~~and Commodore Perry had sailed into Yokohama in 1854~~
to tell ~~the King~~ Korea to come out of her shell, ^{and get civilized in Japan}. The King promptly replied
that Korea was quite civilized into its 4000 year old civilization, and
wanted no other civilization. He probably had private doubts that a
country, ~~not~~ less than 100 years old, like America, could ever have a
civilization. He also intimated that Admiral Rogers could stay, at
least he was invited back in, which, after all, was his right. Then he
sent down a small fleet to see that ~~the Admiral~~ ^{the Admiral} stayed out. But two of our
ships steered right on into the narrow mouth, past an old fort guarding
the entrance. They, of course, the Koreans barely fired, letting loose
into their antiquated cannon, muskets, and whatever weapons
they could muster. ~~The ships~~ ^{the ships} ~~had~~ ^{had} ~~no~~ ^{no} ~~effect~~ ^{effect} ~~on~~ ^{on} ~~the~~ ^{the} ~~ships~~ ^{ships}.
^{in fact, they were mostly muskets, and there.}

But the American flag had been fired on, and that insult must
be avenged, said the Admiral. Into small boats piled 150 men to storm
the fort. With their modern weapons they made short work of the Koreans who
opened fire ^{in the face of superior power.} ~~the fort~~. 550 Koreans died fighting. We lost three men.

That was rather a sorry beginning to American-Korean relations.
We did better, I am happy to say, ⁱⁿ ~~the~~ ^{while} ~~the~~ ^{the} ~~country~~ ^{country} ~~was~~ ^{was} ~~finally~~ ^{finally} ~~opened~~ ^{opened}.

~~It~~ ^{It} ~~was~~ ^{was} ~~not~~ ^{not} ~~until~~ ^{until} ~~the~~ ^{the} ~~1890s~~ ^{1890s} ~~that~~ ^{that} ~~the~~ ^{the} ~~U.S.~~ ^{U.S.} ~~sent~~ ^{sent} ~~a~~ ^a ~~missionary~~ ^{missionary} ~~to~~ ^{to} ~~Korea~~ ^{Korea} ~~who~~ ^{who} ~~was~~ ^{was} ~~also~~ ^{also} ~~the~~ ^{the} ~~first~~ ^{first} ~~Presb.~~ ^{Presb.} ~~missionary~~ ^{missionary} ~~because~~ ^{because}
to ~~open~~ that country, a medical missionary, Dr. H. N. Allen. In addition
to his governmental duties he opened ^{Korea's first} hospital, and showed his
genuine interest in the people he had come to serve. Father seemed

has the American war ~~consequently~~ ^{dropped} ~~the~~ ^{the} ~~little~~ ^{war}
shortly afterwards, and I have often heard him discuss the three-cornered
fight that ensued between China, Japan and Russia for control of
Korea. China moved first. She sent ~~Li Hong~~ ^{Li Hong} ~~Chang~~ ^{Chang} to try to drag the
little country into the fold, she had always been a part of the great Chinese
Empire. Japan called that bluff, and in a bloody war drove the
Chinese out of the country.

That was the time father was almost beheaded.

After China was punished, Japan and Russia ~~were left~~ ^{were left}.
Japan went right to work, in a typical way and murdered the Korean Queen,
~~by a Japanese~~ who needed Japanese attention. The Japanese Minister
Plenipotentiary gathered a mob of Japanese, sent them storming through the
palace where they beheaded the Queen, killed her, propped up the body
and buried her. That was Japan's way.

Russia acted better.

~~From it was Russia~~ ~~was~~. The King petitioned for help, asked some
Americans, the only people he trusted, including my father, to sleep in the
palace as protection against the Japanese. He refused to eat for fear of
being poisoned. He refused to eat any food except a box of provisions sent
prepared and sent to him every day by ^{another} ^{America} ^{was} the missionaries. But that
was ~~the~~ unsatisfactory. He was still practically a prisoner in his own palace.
He had to get out where he could not freely, and escape he did, and finding
refuge from the Japanese in the Russian legation. What a pathetic situation
that a King in his own country should be able to find safety from a
foreign power only in the consulate of another foreign power.

Of course the result was war between Japan and Russia.

And the whole world watched and hid while the little yellow men
brought mighty Russia to her knees in a year - sank her fleet and destroyed
her armies. Father has often remarked at the stupidity of nations that went

They knew when he first saw white men - the prisoners of the Japanese. He knew that that the end of a war was at hand.

It was hard to realize what it all meant, at first. It was so much easier to laugh at the Japanese than to fear them. They were such very important, busy, little people. How could you help laughing at people who in all seriousness sent ~~and~~ around these traffic notes to the newspapers when the first cars came into town -

"TRAFFIC NOTES -"

Not funny. But the Japs were not to laugh at.

We'd have done a lot better to take them seriously. Then we might have seen what they were doing at a distance. As it was, we closed our eyes - & looked upon it as the first piece of international dirty work which the Japanese successfully executed, and which started them off on the long road to Pearl Harbor; ^{the important fact.} you see we had a treaty with Korea, but we also wanted Japan - & Russia to stop fighting. So when President Theodore Roosevelt was asked to act as peace-maker, he sacrificed Korean independence for the sake of immediate peace. It was an easy thing to do, I suppose - Korea was a little unimportant country, and the end of a war is always a good thing. Yes, it was an easy thing - but it was not the just, the morally right thing to do.

Look what it did to Korea. My first memory is of Japanese soldiers breaking into our home -

This is what would have happened had an been paid.

31 X. Japs from the schools of the city - beaten, straggled, tied together like pigs for the slaughter, thrown into the shallow, icy water & a filthy cesses to lie all night. In the morning, the Jap policemen set

up wooden crosses. You see here, and the rope you had see
 stretched on the cross. Piled on these cross crosses the girls
 were beaten until black, with iron rods, then bound with red hot
 wires. Plaster was poured on their heads, and when it hardened,
 roughly jerked off, pulling out the hair by the bloody roots. Do
 you still believe in Korean freedom? they were asked. And they
 said 'yes'. Then at the last a long sliver of bamboo was taken
 and thrust thru each girls head, until they were unconscious.

That was in 1919, one year after the Japanese had
 taken the country. What had caused the outburst? The signing of the
 of Pres. Woodrow Wilson in the United States, that the small countries must
 be free. These girls, and hundreds of thousands like them, used their
 such voices and words, in an incredibly pitiful and vain attempt to
 attract the attention of this great and good country to their plight and freedom.
 But we, like the great leaders in the fields of the world, were
 passed by on the other side. It was one of our crimes.

We are praying for it now. We looked the other way too
 long. And when that lightning bright the bridge with our own
 back it was almost too late. But God has given us our best
 chance to redeem our record. ^{I see} ~~look~~ ^{sketch out} ~~it~~ ^{as} ~~the~~ ^{for} ~~the~~
 and not only Korea, but the other small nations of the world.
 I think at some point. ^{Give me the time you are in the other night}
 P. d. Greece, Romania, ~~and~~ ~~the~~ ~~other~~ ~~nations~~
~~other~~ ~~nations~~ ~~?~~ ~~Remember~~ ~~the~~ ~~words~~ ~~of~~ ~~the~~ ~~Lord~~ ~~your~~

Depart from me if you will into whatever fire... for
 I was an impared, and ye gave me no meat, I was thirsty
 and ye gave me no drink, I was a stranger and ye took

he not in: said he ye started us not: school in prison,
 and ye wanted us not. Then shall they answer him saying,
 Lord, when saw we thee as hungry, or without a cloak,
 or naked, or sick, or in prison, - did not minister unto thee?
 Then shall he answer them, saying: Verily I say unto you,
 inasmuch as ye did it not unto the least of these (my
 brethren) ye did it not to me. (Matt. 25) Receipt will little relieve

History has two lessons: The mills of God grind slow,
 but they grind exceedingly small. God keeps his word. ^{we expect more to} ~~we had~~
~~little~~ keep ours.

Modern Transformation of Korea - (24)

All Life in Hermit Kingdom Influenced By Ideas, Ways of Protestant Missioneries

Dr. Moffett was born in Pyongyang, Korea in 1916. He graduated from Wheaton College, Princeton Seminary, and Yale University where he obtained his PhD and has taught at Princeton Seminary. He was on the faculty of Yenching University in Peking, China. He is presently Dean of Graduate School of the Presbyterian Seminary in Seoul. His younger brother is also serving in Korea as Superintendent of the Tongson Christian Hospital in Taegu.—Ed.

By SAMUEL H. MOFFETT

If De Cespedes, who landed briefly in Korea in 1593-94, is more properly classed as a chaplain to Japanese troops than as a missionary to Koreans, then to Carl Gutzlaff, a Protestant, belongs pride of place as the first Western missionary to Korea. He came by sea on July 17, 1832 — a German, working for a Dutch missionary society and sailing from China on a British ship — three years before the first of the French priests, Father Pierre Maubant, crawled through the sewers into the border city of Uiju in 1835.

Sharp readers may recognize Gutzlaff beneath a merciless caricature as the missionary in the recent best-seller, "Taipan." His role in the novel as one of the more colorful of the founders of Hongkong is pure fiction. Not so his part in the opening of Korea.

For 40 days he worked along the West Coast of the peninsula, teaching the villagers how to plant potatoes, translating with great difficulty the Lord's Prayer into Korean, and salting his distribution of the Chinese Bible with companion gifts of Western books on science, history and geography. He noted with pleased surprise that "the people, even of the lowest classes, can read, and delight in reading."

His last stop in Korea was Cheju-do, which he described as "a charming spot" for a missionary station and certainly no more dangerous than New Zealand! (1)

Gutzlaff was wrong about the danger. The next three decades witnessed three great persecutions. In Au-

not appreciated, some Western learning and the Bible placed in a few frightened hands. And on martyr, who was killed probably not for his faith but because his ship was mistaken either for a retaliatory French invasion force or a grave-robbing expedition.

It is difficult to discern in these faltering contacts and melancholy failures any "wave of the future," yet such they were, or at least the first advancing ripples of that wave. For protestantism was to do more for the transformation and modernization of Korea in the next few decades (1834-1919) than anything accomplished in the whole preceding century of Western or Christian impact on the Hermit Kingdom.

When Protestants came in force and to stay, beginning in 1834, their gospel and their spiritual gospel and their preaching was straight from the Bible, but their mission was as broad and as wide as the needs of the people, and its transforming effect was explosive.

Slept on Table

Dr. Horace Allen, a Presbyterian physician, was the first resident Protestant missionary in Korea. He arrived in September, 1834. Undiscouraged by a night in "Harry's Hotel" in what is now Incheon — where the one-story thatched-roof house contained only a bar and a billiard room separated by a sheet, and one slept on the billiard table — he pressed on to Seoul, little dreaming, missionary that he was, that he would some day "make possible Korea's first railroad, her first waterworks, her first city lighting, and street cars, and her first modern mine." Perhaps even more importantly, he opened Korea's first modern hospital, and then moved from missions into diplomacy as an early minister resident of the American Legation. (3) No national problem or interest was considered out of bounds for Christian care and concern.



A CHAPEL IN PYONGYANG IN 1905— One of the earliest American missionaries to Korea, Dr. Samuel A. Moffett, father of the author of this article, is

shown at a women's meeting in this photograph. Christianity had a profound influence on the emancipation of women.

training in the curriculum of Western science and literature, uniting with it the essential features of the present native school system". (5) Even this was not too much of an attraction for the first students. They had to be paid to attend.

But as Korea neared the twentieth century, dissatisfaction with the old Confucian educational patterns created a snowballing demand for radical reforms. A new Korea demanded new ideas, new methods, new schools, new men, and for a short while at the end of the 19th century and the beginning of the 20th, these seemed to be available only in schools the Protestants were energetically founding.

"We are in the midst of an educational revolution," wrote missionaries in Syen-chun in 1908. "Schools spring up in a night. . . The old Confucian scholars lose their proud seats, giving place to those who know both Chinese and Western learning. So strong has been the leadership of the church that. . .

never since been quite the same.

Whether for women or for men, those first Christian experiments in Korean education at Pai Chai, Soongsil, Keisong, Ewha and Yonsei — tentative and uncertain and at times slightly ridiculous though they may have been — were the serious beginnings of an educational revolution that was to shatter the grip of the past and open Korea's mind to the future. For the first time education became available to all, not just to the elite — to high and low, men and women, rich and poor.

The opening wedge, however, in Protestantism's contribution to the modernization of Korea was medicine, not education. It was not the educator but the doctor who first won acceptance for the hitherto persecuted missionaries. In Korea the pioneer was Dr. Horace Allen, and his first great success occurred in the emeute of 1889.

Doctor From Heaven

Lillias Horton (Mrs. H. G. Underwood) attended the queen Up to that time the queen had been treated by doctors who, because they were men, were forbidden to touch the person of the queen. "They felt her pulse by using a cord, one end of which was fastened about her wrist and the other, carried into the next room, was held in the doctor's fingers," wrote Mrs. Underwood. "The royal tongue was protruded through a slit in a screen for the physician's observation." (10)

Cleansing Advent

It could not in any way be claimed that all the old taboos and medical superstitions in Korea were dispelled with the cleansing advent of Protestant medical practice. Acupuncturists, herbalists and shamans still flourish in every village and city. But though the old ways are long-lived, the revolution has come. Even the bare chronological record of Protestant innovations is impressive: (11)

1834 Dr. Horace Allen, the

In and Out

Cost of Keeping Up With Kims

By WON-DAL YANG

Not long ago one of our highest-ranking judges resigned his official position. When we read in the newspapers his reason for his resignation, we were a trifle shocked. He had "tried in every possible way," but he could not manage to "make both ends meet" with his salary.



We were once again moved by the event, deeply sympathetic with him, with his trying situation. Without some absolutely compelling reason under some desperate circumstances no one would have brought himself to do what he had done at his age (we were led to believe it to be somewhere in the 50s), after so many years in the service, and almost at the point of getting a retirement pension.

What was that inevitable reason, what was the critical circumstance? I don't believe we have to rack hard our brains to make out his situation, for he is not the only one, after all, who faces more or less the same problem, finding his wages far from enough. Any government official, any professor, any office clerk, faces more or less the same embarrassing problem with this outgo twice as much as his income.

He was simply one of those innumerable victims who happened to emerge on the surface. He was, therefore, understood and sympathized with simply as a hero of the universally acknowledged story of our society.

But a few days later his ease appeared again in a column of a newspaper

which dealt with the matter from a different angle. And we were once more outraged. The salary he could not support his family with was well over twice as much as that of a high-ranking professor. "What kind of family did he have to support? What sort of life did he have to lead, if he could not manage to make out with what was twice as much as a professor's wage?" was the first thought that flashed across my mind.

But then I reflected on the reality of our society. At the age of 50 we usually have a large family of, say, seven, eight or even more members with two or three attending some university. You've got to enter it by any means, by selling land, houses, family treasures, incurring debts for this is what everyone else is doing. People cannot resist the general social tide. They cannot allow themselves to be left out and the rest going to high schools and middle schools.

Therefore in his case the expenses for education amount to less than a hundred thousand won a month. The rest of his salary will not go far, as anyone can see or experience himself. The payment for clothes and dresses alone will well consume it.

(Koreans are, as is well-known, among the best-dressed people in the world, and Korean women are among the most fashionably dressed. They have, for instance, if they are the wives and daughters of the sort of family we are talking about, a couple of dresses for each season and very often even for every midseason as well.)

This is not a humorous matter at all. If he could not support himself and his family no one else can possibly do so, no other government official, no professor, no office clerk.

This means that no Koreans live on their regular salary alone. Then how do they live? Perhaps by means of undertaking some side jobs, part-time jobs and what not. To tell the naked truth, this is one of the most mysterious and enigmatic parts of a Korean life. Leading a Korean life is performing magic, and all Koreans are more or less magicians.

To call this peculiar aspect of Korean life I don't know any other word than abnormality. You are very likely to be taken aback to catch some utterly incongruous sight at the door of, such as some men in well-cut, well-made fine Western clothes; or some women who are as beautifully and fashionably dressed as any women in the world, or a TV antenna shining strikingly and mysteriously on some tattered paper roof.

In spite of poverty and depravity, Korea sometimes is the scene of an unusual abundance, magnanimity, generosity and extravagance, as is seen, for instance, in some gifts, tips, or else in the number of prizes for such a small society of writers who are otherwise unusually ill-treated and ill-taken-care-of and very often utterly ignored by our political and social leaders. Moreover the prizes are so out of proportion out of balance, in comparison with the payment for writing or royalties.

Yes, this ill-proportion, ill-balance rules our life. It reigns over nearly every field of our society. It assumes all kinds of forms and appearances and realizes itself as various strange and fantastic phenomena as described above.

Introduction to Seoul's Best

tant missionary, the Rev. R. Jermain Thomas, wrote from Cheffo, just across the Yellow Sea from the Korean coast, that a Korean junk with a French tricolor at its foremast had been seen beating its way into the harbor. It carried the French missionary, Father Ridel, and a crew of Korean Christians bearing the first news of "a foul and wicked massacre" of Catholics in Korea.

News of Persecution

The previous autumn Thomas had spent two-and-a-half months, like Gutblaff, on Korea's West Coast learning the language and distributing Bible portions. The news of the persecution, instead of frightening him, made him determined to return. He left Chefoo on Aug. 9, 1836, as interpreter for an American merchant ship bound for Korea with a cargo of "cotton goods, glass, tin plates, etc."

"I will be back in nine days," he said to a colleague. But he never returned. His ship, the General Sherman, was caught and burned in the Taetong River near Pyongyang. Thomas was beheaded, according to one account, while offering a New Testament to the man with the sword. He was Korea's first Protestant martyr. (2)

These and other early, intermittent Protestant attempts to penetrate forbidden Korea the Christian faith are often ignored by historians as futile and fruitless. In a way the historians are right. What did Gutblaff, and Thomas, and Williamson and Corbett accomplish? A few potatoes planted, the Lord's Prayer translated but

cisms of the first Protestant missionaries, in fact, centered around their interest in other than strictly religious matters. When Underwood imported kerosene and agricultural implements, and Moffett organized a timber concession on the Yalu, and Swallen and Adams brought in Korea's first apple trees and started orchards in Wonsan and Taegu, Western commercial traders protested.

Such activities were beyond the province of missionaries, the traders cried. It was not fair of them to use their intimate knowledge of Korea and close Korean contacts for commercial enterprises, and it galled them all the more that the missionaries were doing it not for personal gain but to teach Koreans modern technologies and business methods so that they could compete on more equal terms as Western civilization poured in upon them. Such pioneering ventures made Christianity a force for economic revolution in Korea. (4)

Intellectual Revolution

The role of Protestant missions as a force for intellectual revolution in Korea is even more familiar. When Henry Appenzeller opened his little Methodist school in 1886, it was not the Christian faith that attracted students and persuaded the "President of the Korean Foreign Office, the Honorable Kim Yun Sik" to present it with a sign naming it "The Hall for the Training of Useful Men." What attracted the government's notice was the foreign learning taught in a curriculum that aimed to "give to Korean students thorough

Christian schools has been the pattern for unbelievers' schools as well. During the year probably as many as five or six hundred primary and night schools, claiming to teach Western learning have been started by officials and other unbelievers in our territory. The church schools are in the lead of all and influence all." (6)

Find Light?

Nowhere was the revolution wrought by the Christian schools more radical than in the field of education for women. Dr. Helen Kim tells of the days when as far as women were concerned, "Korea was like a desert." Mrs. Nansa Hahn Kim came at night to call on a missionary. Setting the little lantern in front of Miss Frey she blew out the candle. Pointing to the dark lantern, she said, "My life is like that — dark as midnight. Won't you give me an opportunity to find light?" (7)

It was through the Protestant schools that Korean women first found that light. Mrs. Scranton opened her "Girls' School and Home" in 1836 with one student the concubine of an official who wanted his wife to learn English with the hope that she might some day become interpreter for Queen Min. (8)

In 1910 that same school, now called Ewha, shocked the old-fashioned by introducing college grade work for women. Under its college principal, Miss Lulu Frey, there began a transforming ferment in Korean society that revolutionized everything from women's clothes to public health. Women's role in Korean society has

queen and leader of the great Min clan was dying in a pool of blood, seven sword cuts on his head and body. Over the objections of fourteen palace physicians who were about to pour black pitch into the general's wounds, Allen was called and raced across town with an escort of fifty soldiers. For three months he fought to save the Prince's life, and succeeded. "That man did not come from America, he came from heaven," said one amazed official, and a grateful king rewarded Allen with permission to open a hospital in Seoul sponsored by the government "in cooperation with a benevolent society in America." It was the first official approval by the Korean government of missionary work in Korea. An even more sweeping sign of approval followed when the hospital opened and the king sent over a group of dancer-concubines as a gift — "to act as nurses," Allen insisted! (9)

It was Allen's miracle of healing that first began to remove the aura of menace and suspicion that for centuries had clouded the image of the foreigner in the Korean mind. Other able medical missionaries followed: Scranton, Heron, Avison. They further won the gratitude of the populace by stemming fearful cholera epidemics in 1886 and 1895. Heron and Avison, who succeeded Allen as superintendents of the hospital, were also appointed personal physicians to the king, and Dr.

first resident western physician reaches Korea.

1885 Dr. Allen opens the Royal Hospital (now Severance Hospital), the first modern medical institution in the country.

1896 Drs. Allen and Heron, with lay assistance from Mr. Underwood, begin the first Western medical education.

1890 Dr. Rosetta Sherwood (Hall) begins medical education for women.

1899 Dr. Rosetta Hall and Dr. Alice Fish Moffett open schools for blind girls and blind boys respectively in Pyongyang.

1900 Esther Kim Park, the first Korean doctor, arrives with an American medical degree.

1903-06 First nurses' training schools.

1908 Graduation of the first seven doctors from Severance Medical College. First graduate nurses' association.

1910 First leper asylum, Pusan.

"Medicine has been our substitute for miracles," a missionary once said, not to disparage miracles but in tribute to his medical colleagues. And medicine has indeed worked its transforming, modernizing miracle in Korea, where there was not even a word for nurse in the Korean language until Miss Edmunds, the Methodists' first trained nurse invented one.

In agriculture, too, the Protestants made a pioneering impact. Early missionaries like William Swallen in

(Continued on Page 5)



THE FIRST CHURCH (PRESBYTERIAN) IN KOREA — This building was

located in Chong-dong, Seoul, and was used as a church beginning about 1897.



A WARM WELCOME FOR MEDICAL MISSIONARY — An American medical missionary Dr. Ingold is seen traveling in the country near Chonju, Cholla Pukto. The man in front is carrying her quilts for the night and some medicines in the box. The photograph was taken in 1898.

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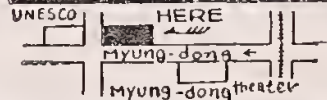
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note 2); snow pudding (1/2 cup); glass fortified milk for underweights, black coffee for reducers (Footnote 3).

Footnote 1: A reducer is allowed 2 slices of bread daily and 1 tablespoon of butter or other oils. At what



2. Finely chop 1/3 of the beef. On a separate dish cut the rest of the beef into thin pieces. Season both of them respectively with chopped garlic, scallion, sugar and soy bean sauce.

Mantu Chorim
Ingredients:
1 cup flour
30g beef
1 egg
1 Welsh onion root

FRANKFORT, Ky. (AP)—There are 81 persons per square mile in Kentucky compared with, for example, 941 per square mile in New Jersey.

Modern Transformation of Korea

(Continued From Page 4)

the north and J. E. Adams in the south brought the first fruit tree to Korea, and at their urging Christian farmers here and there began to plant their upper slopes in orchards. In 1921 an apple tree disease began to spread and threatened to wipe out the new industry. But providentially just at that time Korea's first scientifically trained agricultural missionary arrived, Dexter N. Lutz. He promptly set up a network of classes to show the farmers how to save their trees. (12)

He did not stop with apples. Lutz developed drought resistant grains; urged crop diversification; campaigned tirelessly for reforestation and crop rotation; and founded Farmers' Life, one of the very few magazines to try to teach the village farmer new methods to help him in his struggle for existence. Lutz also helped to create Korea's first college department of agriculture at Soongsil College in Pyongyang.

But perhaps the contribution to modernization in Korea which has most endeared Protestants to the Korean people has been their part in Korea's struggle for freedom and democracy. That early band of American and Canadian pioneers who carried the faith to Korea came almost without exception from the puritan Protestant tradition, which, differing from mediaeval Catholicism, forms "the second great main type of Christian social doctrine." (13) It was from this tradition, historically, that

modern democracy was born. (14) It is no accident, therefore, that Protestantism in Korea from the beginning was linked to the movement for democracy and independence.

The early radical reformers, rebelling against Yi Dynasty autocracy, consciously sought alliance with the missionaries, especially through So Jae-Pil and his later Independence Club. The dedication of Independence Arch was practically a Christian worship service. So Jae-Pil never lost an opportunity to speak for responsible democratic freedom. One day he stopped two men fighting on a Seoul street, and promptly began to lecture them and the crowd that gathered: "These two friends have a perfect right to fight, if they wish," he said. "But they have no right to tie up traffic here and cause inconvenience to others. Let us remember that all men are entitled to freedom which God gave us. But let us remember that we cannot claim freedom for ourselves while at the same time taking freedom from other people." (15)

Syngman Rhee was all his life strongly influenced by Protestant missions, beginning with the day Horace Allen saved his eyesight as a child. Imprisoned and tortured for demonstrating against political reaction, Rhee was regularly visited by Underwood, Appenzeller and Avison. It was there he was converted, and there he wrote his first hook, "Spirit of Independence," with its call to a new concept of government for Korea, democracy. It was an idea he had first learned at Pai Chai Academy, the first mission school founded in Korea. (16)

With the fall and exile of the reformers during the last years of the Yi Dynasty, and the beginnings of Japanese colonialism, the Protestant church became the only viable conduit for the spread and practice of the democratic ideal.

Kiel Sun-Ju, the great Protestant evangelist and major singer of the 1919 Declaration of Independence, used to tell how he learned

better than democracy. He came the next day to the youngest son. "Wouldn't you rather have a deer than pigeons?" And at the next vote, the pigeons went. Closely associated with the crusade for modern democracy in Korean life was Korea's long and often tragic hut finally triumphant fight for independence. At the very beginning, it was the Protestant missionary community that spoke out most directly against Japanese infringements on Korean sovereignty. And it was a magazine published by Protestant missionaries, "The Korea Repository," which first made known to the English-speaking world the full details of the murder of Queen Min and made it impossible for the Japanese to exonerate themselves and throw the blame upon Koreans disguised as Japanese, as their first reports deceitfully put it. (17) Homer Hulbert's "Korea Review" carried on the protest, and his famous "The Passing of Korea," recently reprinted by Yonsei University, is the classic, most eloquent presentation of Korea's case for freedom ever made by a Westerner.

By the time of the Conspiracy Case of 1911-12, missionary sympathy for the

cause of Korean independence was such an open fact that the Japanese prosecution at the trial of 123 Korean patriots went so far as to try to implicate two missionaries, George S. McCune and S. A. Moffett in the alleged plot. (18)

Up to 1919 the missionaries for the most part had tried hard to remain outwardly neutral, sympathizing with the patriots, but recognizing the established government, as befitted guests in a country not their own. But after March 1, 1919 they were neutral no longer. "No neutrality for brutality," they cried.

Dr. Frank Schofield, a Canadian missionary at Severance Hospital, became famous for smuggling pictures of the uprising out of the country to the foreign press. Dr. H. H. Underwood managed to get an eye-witness account of the massacre and church-burning at Cheam-ni to America, where it was read into the Congressional Record. The Rev. Eli Mowry of Pyongyang became the only Westerner actually imprisoned for involvement with the 1919 Independence Movement. Half of the 33 Korean singers of the Declaration of Independence were Protestant Christians.

They failed, of course. Korea was not to be free for another 26 years. But transformation and modernization and independence never come easily, and all at once. Protestants can be justly proud of their small share in the early agony and tumult and faith and hope of the beginnings of modernization in Korea.

Notes

(1). C. Gutzlaff, "The Journal of Two Voyages Along the Coast of China in 1831 and 1832". . . N.Y., J.P. Haven, 1833; pp. 274, 187.

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(10). Lillias H. Underwood, M.D., "Fifteen Years Among the Top-Knots," N.Y., 1904, p. 25.

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(12). James D. Van Buskirk, "Korea, Land of the Dawn." N.Y., Friendship Press, 1931, pp. 80 f.

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(14). See James Hastings Nichols, "Democracy and the Churches," Philadelphia, Westminster, 1951, esp. p. 267.

(15). Channing Liem, "America's Finest Gift to Korea: The Life of Philip Jaisohn," N.Y., William-Frederick Press, 1952, p. 53.

(16). Robert T. Oliver, "Syngman Rhee, The Man Behind the Myth," New York, Dodd Mead, 1954, pp. 11-22, 55 ff.

(17). "The Korea Repository," January, 1896.

(18). "The Korean Conspiracy Trial: Full Report of the Proceedings by the Special Correspondent of the Japan Chronicle, Kobe, 1912," pp. 45 f., 52, 106.



THE FIRST FAMILY DEMOCRACY — The Rev. Sun-ju Kiel, evangelist and signer of the Korean Declaration of Independence, with "the first democratic family" in Korea, is shown above.

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- Samuel H. Moffett (마사추세츠 박사)

Matthew 9: 37-38.

마태복음 9장 37-38절에 의하여, 아시아는 [한국]교회의 가장 큰 도전장 이란 제목으로 말씀드리고자 합니다. 본문 보면: "이에 제자들에게 이르시되, 추수할 것은 많되, 일꾼은 적으니, 그러므로 추수하는 주인에게 청하여, 추수할 일꾼들을 보내여 주소서 하라 하시니라."

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Young people will pass 18.

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Rolette P.T.A.
Oct. 10, 1938

Education in Korea

I am going to speak for a few minutes this evening on ~~education~~ the subject of education in that queer land where they ^{eat with sticks, and build houses of mud and straw and corn stalks;} (sell eggs by the stick and shoes by the wheel; where they give babies such lovely names as Little Squint-Eye or Little Hunchback;) where you speak one dialect to your father, and another to your younger brother; and where they read and write up and down and backwards. That is the country of Korea, and I'm glad I don't have to bring out a map and show you that Korea is a narrow peninsula hanging south from Manchuria pointing into the Pacific toward the islands of Japan. As a P.T.A., you will know more than the dear old Lady who asked me once, ^{In} "What part of Kansas is that funny town Korea ~~in~~, that you've been talking about?"

The history of education in Korea is not a story of the taming of wild savages. When our ancestors were daubing their skins with blue paint and roaming naked about the forests of the British Isles, Korean civilization was already far advanced. Koreans were the first to produce gun-powder. They were printing with moveable type centuries before Gutenberg of Germany; and Admiral Yi of Korea repelled a Japanese invasion with armored warships--turtle-boats the astounded Japanese called them--300 years before the battle of the Monitor and the Merrimac. The Koreans are an highly intelligent race, and cultured as well. Theirs is a beautiful country, and they are not unappreciative of it. Their poets have called it "the land of the calm morning", they have called their tiny peninsula with its rocky, rugged coast, "queen of ten-thousand islands", and have written of its mountains, "Over the mountains are mountains still." Scholars, poets, statesmen, master-craftsmen--Korea led the Orient in its golden age.

No, the history of education in Korea is not a story of the taming of savages; it is rather a history of the impact of Western thought and methods on the age-old culture and systems of the East.

~~When~~ East meets West, sometimes, with humorous results. For instance, the automobile rather bewildered the Orient at first, but it couldn't fool the Japanese very long. Efficient as ever, they soon produced a set of rules to govern the strange machine--the first traffic rules in Japan and Korea: Japanese Traffic Rules. And while the country of Korea was still independent, before Japan began her series of conquests on the mainland which is reaching a climax today, by taking Korea in 1910, even the common bicycle was a problem to the eastern mind. The Devil and the Pair of Spectacles.

There was ~~some~~ humor in this clash of civilizations, but more often when the hard-hitting, fast-thinking West met the slow, conventional East sparks flew thick and fast. Father and the drunk scholar. And yet the reaction of that drunk scholar was the typical reaction of the educated classes against the intrusion of Western ideas. Education in Korea was incredibly backward. In the first place, scholars considered their own language, Korean, beneath their dignity. Chinese, classical Chinese, only was worth study. The boy, if his parents had decided to make a scholar of him, would first attend the village school. There he sat on the floor with his fellows before the old be-spectacled schoolmaster, rocking back and forth on his crossed legs reciting in a high, whining sing-song the memory passages for the day. Everyone studied aloud, the school was a bedlam of noise, and the noisiest pupil was judged the brightest. After years of this mind-breaking memory work, some of the students might be judged sufficiently intelligent to make the long journey to the capitol for the Royal Examinations, held annually. There they would be penned up in small bare cubicles--several thousand of them--and locked in for three days, to write all they knew of the Chinese classics. And they were judged not only on the word-for-word accuracy of their quotations, but also on their penmanship. Anyone who survived these grueling examination received the much-sought title of "scholar". For the rest of his life he could sit at home playing chess and reading the classics, while his wife worked in the fields.

Of course there was no school for the women. An early missionary was

at the home of a scholar, and suggested that he let his daughter come to the mission compound several times a week for instruction. He just looked at her ^{the foreigner} over his spectacles for a moment, then ^{asked} ~~grunted~~, "Do ^{an intelligent beast like me} cows read and write?" "No," replied the missionary. "Then why should ^{dumb} women?", grunted the old man, and turned away.

But the coming of the missionary revolutionized education in Korea, as it did almost everything else. Classical Oriental education was nothing but a hashing-over of the dead classics; it was a mechanical digest of the past. But Western education was vital and alive--it planned and trained for the future. It did not neglect the past, but used it only as a foundation upon which to build for posterity. It was inevitable that the new system would triumph.

^{Schools today - brick buildings, English popular (20 to 300 million), soccer tournaments,}
The first purpose of the missionary was not the education of the heathen; it was the salvation of lost souls. Nevertheless, keen-thinking missionary leaders soon discovered that their task was not done with the conversion of the native. Christianity is more than a religion; it is a way of life, and the native Christians must be taught not only to accept Christ as Saviour, but also to live as Christ taught man to live. That was the principle upon which mission schools in Korea were founded. Pyongyang when Father came. But father lived to found in that same city the first college in Korea, the first commercial school in Korea, the first Theological Seminary in Korea; and what was once the 4th wickedest city of the Orient is now called the City of Churches. It is the largest mission station in the world. In this same city, my own home town, our Presbyterian mission alone has eight academies where over 3000 boys and girls receive their education every year, and where the appeal for Christian education is so strong that thousands more are turned away because of lack of accommodations.

The Christian educational principles of the West have triumphed, but today men are asking, "Will the pendulum swing back?" We are living in a world where the Christian principles of democracy, and liberty, and freedom of con-

science are being challenged by the threat of the totalitarian state. Germany, Italy, and Russia are thundering down upon the masses with the doctrine of the absolute sacredness of the state. And Japan is following suit. Educationally, the issue in Korea is, Shall we have educational freedom, or government-controlled, rubber-stamp school systems? The mission schools are asking, Shall God or Government determine educational policies in our schools? Japan answers Government. Four years ago my father was decorated by the government at Tokyo for his contributions to the cause of education in Korea. Two years later the state threatened his life and forced him out of the country for his contribution to the cause of education in Korea. In those two years, Japanese militarists had made the island empire a virtual dictatorship by the army--Japan was a totalitarian state.

Education in Korea

Education in queer land of eggs by stick....That is Korea, and glad I don't need map. Not in Kansas.

Hist. educ. not taming of savages. Gun-powder..moveable type..armored warships. Koreans intelligent, cultured. Beautiful country. Scholars, poets--Korea led Orient.

No, hist educ Korea is impact of W. thot, methods on culture, systems of East.

East meets west humor. Automobile bewildered at first, but Traffic Rules. And while country independent Devil and Spectacles.

More often, E.-W., sparks flew. Father and Drunk Scholar. Typical reaction. Education incredibly backward. Korean beneath dignity. Boy at village school, Royal exams. For rest of life, chess and class

Of course no school for women. Cow

Missions revolutionized educ.
 Orient ed. was hash of p^lassics,
 digest of past. W. was alive--
 planned for future, built on past.
 Inevitable new system triumph.

Schools Today - bldgs, English, soccer.

1st purpose, not educ, but salva-
 tion. But keen-thinkers saw task
 incomplete with conversion. Xtian
 more than religion, way of life.
 Xtian taught to live as Jesus.

That was principle on which missio
 schools founded. PY and father.

But lived to found there, college,
commercial, seminary. Now City of
 Churches, largest mission station.
 res. M. alone has 8 academies--
 3000boys, girls a year, thousands
 turned away.

Xtian W. ed. triumphed. Will pen-
 dulum turn back. World where Xti
 democracy, liberty, conscience is
 challenged by threat of totalitari
 state. Germ. Italy, R. ss--absolut
 sacredness of state. Japan follow
 suit. Educationally, issue is,

Educational freedom, or govt-controlled, rubber-stamp school system. Mission schools asking, "God or Govt. Japan answers Govt. Father decorated, turned out of country. Militarists form dictatorship. Govt. demands shrine worship. McCune replies, "I cannot order students, to do what I as Christian cannot conscientiously do myself." And Dr. McCune forced from country

That is history of education in Korea: first, the dregs of a decadent culture; then the revitalizing force of Xtian missions and west methods; and now the threat of the totalitarian state. Will pendulum swing back. No one can know.

Korea--Rolette Community

Warning and Apology

Position--not Kansas

Beauty--in country. Creation.
Ugly--cities. Not exotic East.

History:

1. Sejong's golden age
2. Sino-Russian-Japanese
3. Modern--contrasts.
 - a. Streets P.Y.
 - b. People--boy and collar
 - c. Traffic laws

4. History in hats
 - a. Clay--mediaeval coolie
 - b. Horsehair--mediaeval scholar
 - c. Mourning--missions, R.C.
 - d. Women's--modern mixture

Language: country of many 1...

1. Chinese--picture
 - a. sun, 2-fair, 3-bright
 - b. woman, room-peace, 2-quarrel
3-gossip. Good human nature
 - c. sympathy--mouth beside woman
heart beneath both.

2. Japanese-legal
3. Korean-popular, alphabet 24.

Customs

1. Eggs, shoes
2. Babies' names
3. Marriage--Mr. Whong

Mission anecdotes & experiences

1. Hats, shoes
2. Money--20 cartloads for house
3. Black stockings
4. Starched underwear.

Not preaching, but point out Mis. not for wealth, funny stories, but gospel:

1. Story of P.Y.
2. Mrs. Yu. woman degraded, ox. faith Xtians shames us. Yu, well-to-do, 2 girls Wart, Enough. Went meetings "sight-see". Jesus lied not, next time "Jesus doctrine". Beaten, husband's business to thin women like cows. But renamed girls. Son born, sick, in pig. Finally refuses food sacrifice. Knife, but is firm. Husband converted.

THE KOREAN CHURCH UNDER FIRE

(I John 4:10-18a)

I come to you this morning with a message of Christian hope from a brave but troubled land, Korea. And if you know Korea well, you may well ask, "What hope?" What hope can there be for Korea, anyway. Misruled for centuries. Conquered by the Japanese. Freed from the conqueror only to be torn in two by the peace treaty, plundered by the communists, and crippled by her own internal divisions. Korea is always under fire, never at peace. What hope is there for her? "We Koreans," said one thoughtful man to me not long before we left, "are always afraid of tomorrow."

But that is not quite true. There are Koreans, thousands of them, who have moved beyond fear. They are the unconquerable Christians of Korea, surrounded by fear, beset by weaknesses ^{and fears} often within, but never losing hope because they have found the secret of ~~how~~ overcoming fear.

The Bible puts it this way: "Perfect love casteth out fear." And that short text is a five-word description of the whole story of Christian missions in Korea. To understand it, look with me tonight at old Korea - (New Korea tomorrow)

So taking this as my ^{theme} text, let me speak briefly about the Christian church in that strange little land, where they sell eggs by the stick and shoes by the wheel, and where they still, back in the country, give babies names like "little squint-eye" or "little wart-on-the-nose".

Let me say first, that the story of missions in Korea is not a story about the taming of savages by the missionary. That is the popular picture of mission work, perhaps, but it doesn't fit Korea. ^{As savages. Plus many were the barbarians - head hunters.} Back when our ancestors, some of them, were running around the forests of Scotland or England in nothing but blue paint, the Korean court was dressed in silk and gold. The Koreans are a proud and ancient people with four thousand years of civilized history.

No, the story of Christian missions in Korea is not a story of the taming of savages; it is the story of the victory of the gospel of love over a religion of fear. "Perfect love casteth out fear."

3. Field Biblical Basis

- ① Love of God - Gen 3:16
- ② Command of Mt - Mt. 10:15
- ③ Power of Sp. Acts 1:8

Be thankful is unity -
 Love - no need, from sentiment
 Obed - no love, power - slavery
 Power - no love, need - corrupt

How much fear there was to cast out only the pioneers ever really knew, only those who set foot where the gospel had never once been preached. Life was drenched with fear. For example: my father brought the first bicycle into Korea....."Here comes the devil riding on a pair of spectacles." How different would have been the reaction of a bunch of young Americans....

I described Korea as a land where babies were given names like "little squint-eye", and "little wart-on-the-nose". Why? Korean babies are not ugly. And their mothers love them as dearly as mothers love their young anywhere in the world. Then why the ugly names? It is a pathetic attempt on the part of the mothers to protect their babies. They imagine the world peopled with evil spirits trying to destroy them. An evil spirit will ask another, perhaps, "Who lives down there." "Little squint-eye". "Squint-eye! Let's not bother with her. Let's find a beautiful baby to destroy." And the mother hopes the ugly name will save her baby.

All their lives are ruled by fear. Into this environment of fear came the Christian missionary, armed only with the gospel, the gospel of God's love, the perfect love that casts out fear.

So is obed. & with power, love, came to kill of love

They stoned them in the streets when they first came - those early missionaries. I can remember a Korean pointing to a deep cleft in my father's chin "We did that to him," they said, tears in their eyes. "We stoned him, but he kept on preaching. He loved them."

This was something new to their hard, selfish Confucian hearts. The utter heartlessness of heathenism was what most appalled father in the villages. One day after breakfast a boy told him a man was dying out on the roadside. He went out and found an old man over sixty lying on a rough wooden litter. He was covered with frost, having lain there all night. He couldn't move, but was just able to talk. He told father he had been taken sick 5 days before on the road. The men of the nearest village had found him, and as was customary, for fear of having to take care of him, placed him on a litter, and dragged him to the next village, and dropped him by the side of the road. That village, in turn, fearing he would die and leave his spirit to haunt them, dragged him off in haste to the next village, and dropped him. And so on for five days and nights - out in the rain and snow, no food, no medicine, no human concern. Father suggested to the villagers that they feed him. They only laughed in embarrassment. So father bought him a tablet of food, and fed him some rice-water. "I'll live now," the old man said. "Just give me 2 days to get back my strength." Father turned to the villagers. "Let me have a room. I'll take care of him, and I'll pay for the food and fuel." They refused. Then Father spoke to the man about Christ, and forgiveness of sins and relief from pain. "He seemed to understand and brightened up a little. He prayed with him, then turned to the people and rather plainly told them they were murdering the man. This made them stop a moment, and the headman began to talk of finding a room - naming an exorbitant sum as the price. But when father went to get the money, - fearing the spirits of the dead still, they quickly dragged the man off, and he had gone only a few miles when he died. No love - only fear! People still won't help accident cases in Korea by the side of the road, for fear of getting involved."

So the missionaries showed that love - and preached of a greater love. of God who is Spirit, greater than the evil spirits. of the Great Spirit who is love. God is love. How he sent his Son to show his love by dying for us. And not just for Westerners. He died in Asia. How they loved to hear the story of Jesus casting out evil spirits.

And when fear is gone: what a transformation. You can see it in the babies' names. When Christ comes into the home, the ugly names disappear. "Little squint-eye" -> "Little jewel." as mother love finds free expression in the natural beauty of the Korean language & the love of God in Jesus Christ. The transformation goes even deeper. Among the neighbors who stoned father in the streets of PY

① Lee Kim Poong, 16 yrs. later. Kor. ch. ordains just seven One must be missionary. You stoned the first missionary you saw - you'll have to take his place! Perfect love not only casts out fear. It leads to obedience. Obedience to the command of Jesus Christ. And in obedience it feeds power.

II ^{When} ~~then~~ a new fear spread thgh the land - fear of Japanese congress, The church came under fire for teaching a loyalty higher than loyalty to the Emperor in Tokyo. Persecution reared its ugly head. The faith was threatened. But love, of obedience, and the power that springs by the grace of the H.S. from love and obedience - turned the tables on the Congressors. In times of persecution, Korea's Chrs refused to go on the defensive. They remained witnessing, missionary Chrs. They took the offensive. They not only believed the Bible; they propagated it, and all the more zealously when propagation became difficult.

Kiel Sun-ju.

Love worked obedience, and obedience brought power. The Japanese were never able quite to subdue the Korean chch. All the rest of Korea they controlled. Not the church.

The day of fear in Korea is not over. We live, in Seoul, they tell us, just two seconds away from total destruction by communist bombs. Their planes can be over us, without warning, in two seconds. Some people live in constant, shaking fear of this terrible threat. Not the Christians. They have met the communist terror, to - and once again, perfect love casts out fear.

Probably the most famous confrontation in Korea between communist terror, and Christian love and power is the story of the victory of Pastor Son Yang-won. His biography in Korea - a best-seller - is titled Love's Atom-bomb. He was a mild little man, less than five feet tall, whose two greatest joys in life were his two sons. The oldest was president of his high-school Christian Association. But suddenly a wild communist uprising swept thgh that part of S. Korea - a warning of the coming invasion. Communists held the town and school a cage of terror. A 15-year old terrorist leveled a pistol at the boy and told him to renounce his Christian faith. He only pleaded with the communist to turn on himself and try the way of the love. His younger brother rushed up to save him.

"Shoot me", he shouted. "let my older brother live."

"No, I'm the oldest. I should die first."

The communist shot them both, and when Pastor Son was hit to see the bodies all he said was, "Their shining faces are as lovely as flowers."

Two days later the uprising was smashed. The murderer was caught. Pastor Son found him, arrested behind his back, about to be executed. He went to the military commander "telling him won't bring my sons back. Let me, instead, take him and make a dog out of him, so that he can do the work in the world that my sons left undone. Stunned at first, the authorities finally agreed. Perhaps that sounds too simple, but it was not easy. It took love - in love. So much love that Koreans now call Pastor Son "the dog" of love. And as love in Korea produces love like that persecution, war, darkness, could by whom shall ever destroy + Perfect love casts out fear.

armed only with the gospel, the gospel of God's love, his the perfect love that casts out fear.

They stoned them in the streets when they first came, those early missionaries. I can remember Koreans pointing to a deep cleft in my father's chin. "We did that to him," they said. "We stoned him, but he kept on preaching." ~~They were afraid of him,~~ as they were afraid of ~~everything strange.~~ But He loved them.

And he told them of a greater love of God, who is spirit, greater than all their evil spirits but ~~a spirit~~ ^{which is} a God of love. Who showed his love by sending his son to die for them - for Korea - not just for America. As a matter of fact he did in Asia, you know, not N.A. The Bible from which he preached spoke straight to their fearful hearts. There are evil spirits ⁱⁿ the Bible, of course but these the

evil spirits are ~~in~~ ^{the same}, receiving a greater power, the power of the love of God in ~~of~~. How they loved to hear him tell the story of Jesus casting out the evil spirits into a herd of swine who dashed themselves into the sea. "Perfect love casteth out fear."

And when fear is gone - what a transformation. You can see it at once in the babies' names. When Christ comes into the home the ugly names disappear. Fear is gone and they are not needed - so "little squint eye" becomes "little jewel", or "precious cloud" as mother love finds free expression in the ^{radiant} beauty of the love of Christ. Korean language and the love ^{of} Jesus Christ. Among

The transformation goes even deeper. ~~Love~~ of the suffrains who stoned father in the streets when he first entered the city of PY

~~stayed to listen to the gospel.~~

was a young man named Lee. 16 years later the Korean Chh ordained its first seven Korean ministers - only seven for all of Korea, ~~but~~ ~~as it welcomed its first indigenous~~ and how desperately they were needed.

But from the very first that infant Korean chh recognized a higher imperative than its own needs. "It is not right for us only to receive the gospel; now that we have it, we must share it, and then and there the little chh chose one of its first seven to send out as ~~their~~ its own foreign missionary. This commissioning was a dramatic occasion.

The man they chose was Lee Kwi Poong, and the man who commissioned him was my father - as Korea's first missionary was received his benediction from the mission he had stoned in the streets 16 years before. ~~But~~ ^{That} if he went ^{fearlessly} into the ^{forbidden} ~~hated~~ islands of the coast ~~to~~ to spread the good news of J. X. "Perfect love casteth out fear." More than that - it leads to obedience, obedience to the Command of Christ. The Korean Chh became a missionary church. ~~Pastor Lee~~ -

But at ~~that~~ ~~same~~ ~~time~~ - from 1905 to 1910 - a new fear spread through the land, the fear of the conqueror.

~~Then came the Japanese seizing the country in 1910 and~~
~~new fears spread through the land~~ ~~Even~~ the chh came under fire for teaching a higher loyalty than loyalty to the Emperor in Tokyo. ~~Pastors were thrown into jail~~ Persecution reared its ugly head. The faith was threatened - but it could not be stamped out.

There are two major reasons for the triumph of the Korean chh Christians over persecution:

- ① Their ^{complete} faith in Jesus Christ - in whose saving grace and love alone they find their peace, when there was no peace.
- ② Their ^{complete} acceptance of the ^{whole} ~~complete~~ Bible message - an acceptance, ~~not~~ ^{not} ~~from the beginning~~ ^{from the beginning}, as we have just of their own salvation but of the responsibility that comes with it - ~~and that~~ ^{in times of persecution they refused to rest on the defensive}

They took the offensive. They not only behind the Bible, they propagated it, ~~and all the~~ and all the more zealously when its propagation became difficult.

Pastor Kil was thrown into jail by the Japanese....

quite subtle the ^{love mixed obedience - and obedience brought power.} ~~love mixed~~ ^{the} ~~club~~ ^{in the club.} All the rest they controlled, not the church. ~~the~~

The days of testing of the Korean Club are not over. ~~Still today that club is under fire.~~ The most obvious enemy, ^{today} of course is the communist. I live just 30 miles from the Communist line - only a second or so away by jet bomber. But still the promise holds true

When the curtain fell in 1945 - ruthless persecution.

- ① Dr. Blain. ② Hangju
- ② But the club survived - crises on the hard ground.

Now the trials of peace - and fears of famine. Will the club measure up to the test. It's a different bear - the fear of her priests.

D. Sok. Beaten - why? Intimidated to embargo at PX - but "I knew God wouldn't want me to."

"They don't understand." Not re-orientation. Love.

"Perfect love casts out fear."

Mission and Unity

Yesterday we saw - on the surface, at least, no necessary correlation between mission and unity; that there have been many times when mission and unity have been a historical inter-relationship, as mission proceeded from disunity and unity followed. I emphasized that ~~of~~ deliberately is a healthy corrective to the silly thinking that is widespread today, in the name of unity which sees unity or unity, sake as the one goal. Christian goal of our times. ~~But~~ Other unity is related from mission, it ceases to be a Christian goal. I have no use for professional ministers.

But let me say today, I have been equally distressed by professional independence. There is a strong movement in the field to separation. I have friends in the mission field who are not only proud of their independence but are convinced that their independence is a positive step directly from their separation - their freedom from unhealthy ecclesiastical alliances.

I would like to remind them that despite the continuing historical tension between mission and unity in the history of the expansion of the Holy Spirit, the history of the modern missionary movement is itself proof of a deep and necessary inter-connection between mission and unity. We shall see that although often mission has proceeded out of disunity, mission has then proceeded to demand unity; and unity, has proceeded out of mission.

There are three roots to the ecclesiastical movement: one is Mission.

- ① The movement for church union
- ② Revival
- ③ Missions.

A. Chakras - particular

B. Purand - II 1

C. Musings - II 2 - Imperative - Union p.4 Ambedkar

There are 2 strands to the Economic Movement - one is Musings

I suppose somebody here knows that the heathen need to be told about Jesus Christ, because they are lost and need to be saved. Like in Korea - strange country, sell eggs by the stick, slices by wheel - give babies names like little spirit, little want-on-the-horn.

Of course they need to be saved - they're bad sinners -

- ① P.Y. traps - the pig
- ② Stone father

Why they do need to be saved - they look how silly they are when they want to get rid of their sins.

- ① Kite story - ^{the kite is a symbol of the Holy Spirit} ^{the kite is a symbol of the Holy Spirit} ^{the kite is a symbol of the Holy Spirit}

Now before you say anything else, let me tell you this. You may be just as silly as these Koreans, in the way they want to get rid of their sins. When you say what we really should be doing, it may be thought to be, and seen as, what makes you think the Koreans are the only heathen. ~~Do~~ What is a heathen? A person without Jesus Christ in his heart. An unrepentant sinner - and the Bible doesn't say, "Koreans" have sinned + fallen short. It says "All..."

And American sinners are just as silly in the way they ^{think they} can get rid of their sins, as Korean sinners. Of course it's foolish to try get rid of sin by sending it up a kite. But it's just as silly for me, American sinners - like you maybe, - I don't know. I hope you're like the ones who get rid of sin by going to Sunday School, being good, or even nice joyful Bible verses. They

don't believe that you can be good, + go to S.S + memorize Bible,
and be just as much of a heathen as a tough old drunk Korean who can do
nothing but drink + eat + sleep.

Well then, if you don't become a Xn. by being good +
going to S.S. or memorizing the Bible - how do you become a Xn. Well,
just the way any heathen becomes a Xn. - you become a Xn. just exactly
the way a Korean becomes a Xn.

I want to tell you a story about how a Korean did become
a Xn. And I'll pick someone about as different from you as anyone
I can think of. I'll pick old blind Chang the nutting old-guy
Wicked-wice Flat - see - School-dropper - but you'd never guess what he was -

a Sinner. But remember - I live, dear America, by a dirty old
Korean old dog - they both come the same way into the same love
of God as folks in America. That's all. I'll tell you this story.

Sinner - poor old blind spirit would
People pick + called Chang your sister - red hot penny + needles.

[Faint, mostly illegible handwritten text continues on the page, including phrases like "I'll tell you this story" and "Sinner - poor old blind spirit would"]

7. idea

Apollo Spacecraft -
1/2 + 1/2 years

for its basic conception to be.

40,000 - 20,000 factories

every state.

Spacecraft 99.999%, perfect

5,000,000 parts functioning together perfectly.

4,000,000,000 acres (billion) under
cultivation - 9% of earth

Another 21% could be.

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Canadian Presbyterian) into a General Council of Evangelical Missions in Korea that took as its aim "co-operation in Christian work and eventually the organization of one Evangelical Church in Korea." A mass meeting of delegates, representing 196 missionaries or about 95 per cent of the total Protestant force in Korea at that time, unanimously ratified the Council's ambitious aim at the second annual meeting the next year. It was the high watermark of union effort in Korea.

From that time on, however, interest in organic union of the churches waned and was replaced by intensive denominational expansion, tempered by friendly co-operation. Church union, it was argued, cannot be dictated by missions from abroad but must be the free choice of the national and independent Korean churches that they were about to establish. Disappointment over the fading of a magnificent dream gave way to heady excitement over the unprecedentedly rapid rise of great Korean churches.

4 | A NATION ON THE RUN TO GOD

DR. JOHN R. MOTT RETURNED FROM A TRIP TO THE Far East in 1907 declaring that "If the present work on the part of the co-operating missions in Korea is adequately sustained and enlarged in the immediate future, Korea will be the first nation in the non-Christian world to become a Christian nation."

Such soaring optimism contrasts sharply with a harsh judgment circulating among Korean university students in 1960: "Buddhism died with the fall of the Koryu dynasty in the fourteenth century; Confucianism died with the fall of the Yi dynasty in 1910; and now Christianity is dying with the fall of Syngman Rhee."

Both Mott and the Korean students were wrong. Korea still is not a Christian nation; and Christianity in Korea did not die with the resignation of a Christian president.

But Dr. Mott's optimism was solidly based on a record inflow of believers that carried the Protestant church in Korea from a handful of scattered believers in 1885 to a total com-

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munity of some fifty thousand adherents by 1905, and to more than two hundred thousand by 1909, the twenty-fifth anniversary of the opening of Protestant work in Korea. It was a record unmatched in the Christian world of that time, save perhaps in Uganda. By 1935-36, after fifty years of Protestant work, total church membership had grown to 374,583, to which could be added some 300,000 others, making a Christian community of 674,000. Today the total is still soaring and stands at about 1,300,000 Protestant adherents. Between 1905 and 1960 the Protestant church grew ten times as fast as the population. The number of Koreans increased by about 250 per cent, but the number of Protestants increased by 2,600 per cent, doubling in the five years between 1905 and 1910, increasing sixfold in the next thirty years, and doubling again in the twenty-five years between 1935 and 1960.

The pattern of this growth in the church has been complex. Geographically it followed Korea's traditional culture flow from the northwest to the central and southern regions, with the latest, and sometimes the highest flowering in the conservative valleys of the southeast. This was true of the spread of Buddhism, first, and later of Confucianism. It now seems to be true of Christianity. After twenty years of Protestant work, for example, the northwest, though containing only one-fourth of the Protestant missionaries in Korea, reported about half of the baptisms, adherents, and church contributions of the whole country. Today organized Christianity is nonexistent in North Korea, and how permanently the Communist occupation will cripple the church there only the future will tell. Meanwhile, as in the ancient culture pat-

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tern, the areas of most rapid indigenous (as opposed to refugee) growth seem to be in the southeast.

Chronologically, Korean church growth divides into eight periods of advance and recession. For the first twenty years of missionary work there was a steady rise in membership (1884-1904). Then came a meteoric rise, "the great ingathering," and for a while Korea seemed, as someone said, "a nation on the run to God" (1905-1910). But suddenly the pace slackened and the church entered a decade of decline (1911-1919). Two short periods characterized the twenties: a revival of growth (1920-24) and another recession (1925-28). Then, once again, the church entered a period of spectacular progress (1929-1937) that carried it up to the Far Eastern beginnings of World War II. From that time on, Korean statistics become even more chaotic, but the general outline of continuing waves of advance and recession remain fairly clear: a wartime recession (1937-1945) and another advance (1945-1960). To update Dr. A. W. Wasson's thirty-year-old description of church growth in Korea, the tide has been at the flood four times and thrice it has ebbed since the turn of the century.

Some observers find in the troubled state of the nation an explanation for the phenomenal growth of the Korean church. A five-hundred-year-old dynasty was crumbling to its close. Korea's freedom hung on the balance of power between its three mighty neighbors—Japan, China, and Russia. When Japan defeated China in 1895 and Russia ten years later, the pear blossom throne was doomed. A weeping king accepted Japan's protectorate in 1905 and was forced from his throne in 1910. Korea had become a Japanese colony.

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As centuries before when an empire fell and men lifted up their eyes to look for a City of God, so now in Korea, men troubled by their times looked for more eternal things. Some came to the church for refuge. Some came because the church was Western. "Japan's power lies not in herself," they said, in effect, "but in her rapid westernization. Why take this power secondhand from Japan when perhaps we can get it firsthand from the Westerners already among us, the missionaries?" Others came because the old religions had obviously failed the nation, and the new religion might mean hope. Besides, Christianity did not deny much that people had loved in the old beliefs. Like Confucianism, it taught righteousness and revered learning; like Buddhism, it sought purity and promised a future life; like the shamanists, Christians believed in answered prayer and miracles.

The Great Revival

All these explanations are true, but they can never quite account for the white-hot, almost volcanic upheavals that shook the church in the first decade of the twentieth century.

It was a spiritual revival, explosive and spectacular, sweeping through the peninsula from 1903 to 1907, that touched off the massive ingathering of the church and permanently stamped its character with revivalistic fervor. A British lord, writing later in the *London Times*, compared the "extraordinary manifestations of power in Korea" with the revivals of John Wesley.

The revival began quietly enough in a week of prayer and Bible study for missionaries in Wonsan, led by a Methodist physician from Canada, R. A. Hardie. In the course of his

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Bible studies, Dr. Hardie felt compelled by the Spirit to go before his fellow missionaries and later before a Korean congregation to confess "with shame and confusion," as he reported to his mission, "my own pride, hardness of heart and lack of faith. . . ."

From Wonsan revivalism spread and reached its climax at a great evening meeting in Pyongyang, in 1907. Of this meeting, Dr. W. N. Blair, one of the leaders, wrote:

"Then began a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night . . . guilty souls standing in the white light of that judgment, saw themselves as God saw them. We may have our theories of the advisability or undesirability of public confession of sin. I have had mine, but I know now that when the Spirit of God falls on guilty souls, there will be confession, and no power on earth can stop it."

Equally vivid was the description of a Korean minister, who said:

"It was a great sign and wonder. . . . I saw some struggling to get up, then falling back in agony. Others again bounded to their feet to rid their souls of some long-covered sin. It seemed unwise that such confessions be made. . . . But there was no help for it. We were under a mysterious and awful power, helpless—missionaries as well as Koreans."

The revival spread, the church grew. In five short years, beginning in Wonsan in 1903, the membership of the churches in Korea increased fourfold. No better argument had ever been made for the Christian faith than the cleansing

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transformation that the revival wrought in the lives of the believers.

Christians went from house to house confessing their sins to those whom they had wronged. Missionaries and Korean Christians, convicted together of their shortcomings, had never known a closer fellowship. The revival was the spiritual seal on the founding charter of the Korean church. As Koreans said afterwards to the missionaries, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back no further than 1907 when we first really knew the Lord Jesus Christ."

Korean Organization of the Church

Another factor in continuing and consolidating the growth of the church was its timely and effective organization for self-government. Multitudes were pouring into the church warmed by revival fires. Lest their emotions cool and they drift away, they had to be quickly challenged to growth and responsibility. Fortunately and wisely, leadership in the church passed from missionaries to Korean Christians just in time to face the converts with the challenge they needed. It was in time, too, to keep one door open for the free exercise of leadership, since Korea's loss of independence deprived her people of all other forms of self-government.

The first Koreans ordained to the Protestant ministry (as deacons) were two Methodists, Chang-Sik Kim and Pum-Keui Kim, who were thus authorized to baptize and perform marriages, but not to administer communion. Methodist organization of an independent Korean church followed considerably later, although a Korea Conference (Methodist,

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North) was founded in 1908, and another (Methodist, South) in 1918. It was not until 1930 that the two united to form an autonomous Korean Methodist Church—"genuinely Christian, truly Methodist, and really Korean."

It is with the founding of the Presbyterian Church in Korea in 1907 that the age of independent self-government in the Korean church really begins. Up to that time all the highest church courts in the land had been organizations of the foreign missions—a Methodist Mission Conference, for example, or the Presbyterian Council, which was composed of all ordained Presbyterian missionaries in Korea and operated as an unofficial presbytery of somewhat dubious legal standing, ecclesiastically.

But at noon on September 17, 1907, the rap of the moderator's gavel announced the establishment of the first presbytery of the Korean Presbyterian Church, independent and self-governing. Membership was composed of forty Korean Christians and thirty-six foreign missionaries, representing Australian, Canadian, and American Presbyterian churches. By 1927 there were still thirty-six missionaries, but 172 Korean members.

The presbytery ordained seven men to the full ministry of the word and the sacraments, among them the brother of the Sorai pioneer, Sang-Yoon Suh. As the first ministers of the Korean church, all seven were urgently needed for Korea, but impelled by higher loyalties and firm in the conviction that a church is not a church without a mission, the infant church scrupulously set aside one of the seven as a foreign missionary—to the island of Cheju. His commissioning was dramatic. The man chosen for the mission, Poong-Ki Lee, was one

5 | PRESSURES
ON THE
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NOT ALL WAS GROWTH AND PROGRESS IN THE Korean church during the years of its rising. There were times when the Rising Sun of Japan seemed to eclipse the Risen Christ. There were times when waves of bugle blowing Communists threatened to add all of South Korea's twenty million people to the eight hundred million already behind the Curtain. And there were times when the Korean church's own worst enemy was itself.

Japanese Persecution

"They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea," exclaimed an angry Japanese spokesman, Mr. Midoru Komatsu. "While engaged in Christian propaganda work, the American Missionaries run schools and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them. . . . As a result some Korean converts to Christianity are so senseless

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as to have recourse to radical action. . . . Under the mask of Christianity . . . [they] have created the present disturbances." Komatsu's words were typical of an attitude on the part of Korea's Japanese conquerors that proved to be the first powerful check on the progress of the Korean church.

Japan had moved swiftly after her victory over China in 1895 to consolidate her hold on Korea. Only Russia contested her claims, but Russia was brushed aside in the Russo-Japanese War of 1904-05. In 1910 the five hundred-year-old Yi dynasty bowed to the inevitable and four thousand years of freedom came to an end. The annexation was a humiliating blow to a proud and sensitive people. Dr. James S. Gale tells of a young man, suspected of dangerous independent sentiments, who was arrested by Japanese police. "I am in prison," he wrote to his father. "Be patient, my son," the father answered, "we are all in prison."

Japan's militant colonizers were distrustful of the church from the start, and not without reason. Nationalist sentiments boiled in Christian circles, though missionaries counseled moderation and sought to avoid involvement in political problems. Harassments of the church became increasingly frequent. A Japanese pastor, after a trip to Korea, protested the injustices he noted. "A company of Japanese soldiers," he wrote, "burnt down a Christian church from a mere fit of passion. On another occasion a party of soldiers entered a church during a prayer meeting and demanded lodging. When asked to wait till the end of the service, they drove out the congregation at the end of bayonets, and occupied the church for the night."

World attention, however, was not aroused to the situation

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until the notorious Conspiracy Case of 1912. A hundred and twenty-three Koreans were suddenly arrested and charged with a fantastic plot to assassinate the Japanese governor-general, Count Terauchi, as he passed through Pyongyang. Ninety-eight of the arrested men were Christians, among them the most prominent Korean Christian in the country at the time, Baron Tchi-Ho Yoon. It was at Yoon's invitation, it will be remembered, that Southern Methodists first entered Korea. At the time of his arrest he was vice-president of the Korean Y.M.C.A. and principal of a Methodist academy in Kaesong.

Some of the charges brought against the accused were ridiculous. Chin-Hyong Kiel, son of Korea's best-known evangelist, the Rev. Sun-Chu Kiel of Pyongyang, and brother of Dr. Greenfield Kiel, the present general secretary of the Korean National Christian Council, was charged with singing a dangerously inflammatory anti-Japanese song at a secret meeting. The "secret meeting" was a party, and the song was "Way Down Upon the Swanee River." Two missionaries, the Rev. George S. McCune and Dr. S. A. Moffett, though not arrested, were publicly accused of stirring up students to attack and of packing guns for the plotters in orange crates, yet Dr. Moffett was not even in the country at the time of the alleged crime. Excruciating torture was used to wring confessions from the prisoners. C. H. Kiel never recovered from the treatment he received. Finally, though all of the men publicly repudiated their forced confessions in open court, six were found guilty and imprisoned, among them Baron Yoon. The lesson was not lost on Korea's non-Christians. It was no longer quite so popular to become a Christian.

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More subtle pressures were also brought to bear against the church; the government began to strangle it with red tape. Medical regulations in 1913 made it increasingly difficult for missionary physicians to obtain licenses to practice in Korea. New regulations in 1915 brought all religions under bureaucratic controls, and voluminous reports were demanded on the teachings, methods of propagation, and qualifications of ministers and preachers. Censorship was rigid. Most serious of all, Christian schools were presented with a ten-year deadline to meet new requirements forbidding the teaching of religion as a curricular subject. To anxious Christians it seemed that the Bible, central in the whole structure of the church's school system, was about to be forced out of the schools.

Moreover, as enforced secularization began to deprive the Christian schools of their distinctive religious values, they were challenged and eclipsed in academic prestige by the rise of the government educational system. In 1910 Korea had more students in Christian schools than in public schools, but by 1918 the number of students in government schools had outstripped the students in Christian schools three to one.

But "when a people saturated in the Bible comes into touch with tyranny," wrote a visiting British correspondent in Korea, "either one of two things happens, the people are exterminated or tyranny ceases." In Korea in 1919 it appeared to most observers that the people were courting extermination. They arose in a massive nonviolent demonstration for freedom to which Japanese militarists responded with a brutality that shocked the world. Korea's Christians had insisted on non-violence as the price of their participation in the

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movement, so on March 1, as the people rose against their oppressors, they marched under instructions that read: "Whatever you do, do not insult the Japanese; do not throw stones; do not hit with your fists, for these are the acts of barbarians."

It was naive; it was hopeless; it was Christian; and since fifteen of the thirty-three signers of the Declaration of Independence were Christians, the church was particularly vulnerable to retaliation. Nearly every Christian pastor in Seoul was jailed. Police with drawn swords rushed the nonviolent demonstrators. When Christian nurses from Severance Hospital hurried out to bind up the wounds of the injured, they were arrested too. Soldiers stopped passers-by and asked, "Are you Christian?" If they answered "Yes," they were beaten. If they answered "No," they were released. In rural areas, the brutality was unspeakable.

If Japan's militarists, who had strangled Christian growth in Korea by ten years of pressure, now hoped that they could finish it off with a show of terror, they dangerously miscalculated both their own strength and the resilient courage of Korea's Christians. The year 1919 did not wipe out the church; it ushered it into a new period of growth.

Part of the reason for this change was that the demonstrations purged Korea's soul of ten years of shame and recovered for the nation its self-respect. Japan's brutal persecution of Christians for their share in the independence movement, far from discrediting them, had precisely the opposite effect. It spotlighted them as heroes and martyrs for the whole country. To be a Christian was to be a patriot again.

Outraged world opinion brought an abrupt halt to Japan's

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suppression of the independence movement. "No neutrality for brutality," said the missionaries, openly appealing for outside support for the oppressed Koreans. The Federation of Churches in Japan sent the secretary of the mission board of the Japanese Methodist Church to appraise the situation. His report was a stinging rebuke to his own country. In brief, he accused Japan of crippling Koreans educationally; systematically forcing Korean farmers off the land; military tyranny; and cultural annihilation of all things Korean. In conclusion he called for a campaign to raise money among Japanese Christians for the Koreans and their churches.

As a result of world pressures the Japanese government instituted a new and gentler Korea policy, and Christians leaped to take advantage of it within the church. Evangelistic campaigns were vigorously promoted, notably the Methodist Centenary, celebrating one hundred years of American Methodist missions. Its leader was the Rev. J. S. Ryang, who later became the first Korean Methodist bishop. Christian schools won a reprieve and pressed forward. In 1923, two years before the deadline that would have forced the Bible out of the curriculum, an agreement was negotiated, permitting private schools that succeeded in meeting high government educational standards to be "designated" as the equivalent of government recognized schools but retaining the right to teach religion.

New difficulties, however, soon beset the church, and the years from 1925 to 1929 saw another decline in growth. The most obvious factor causing the decline seemed to be an economic depression, world-wide in its effects, but aggravated in Korea by Japan's colonial policies. Energetic and resource-

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ful, the Japanese undeniably improved Korea spectacularly, but they impoverished the Koreans. Eight out of every ten Koreans, according to the census of 1928, depended upon farming for a living, but paddy field by paddy field, Korea's emerald green rice lands were slipping into the hands of the Japanese. And taxes levied against the hard pressed Koreans increased threefold in nine years.

The effect of the depression upon a self-supporting church was to starve it of fulltime paid leadership. A 1927 study of church giving in Korea concluded that the church was paying only half enough toward an adequate income for its church workers. The principle of self-support, said critics of the Nevius Plan, had arbitrarily frozen the church at too low a level of development, intellectually and culturally. It simply didn't have the resources to train and retain qualified leadership.

The problems of economic depression soon faded before a far more serious threat, a revival of Japanese militarism. In the early 1930's Japanese nationalists lifted their eyes to the Chinese mainland and began to dream of continental conquest. But to conquer a continent, as Japan knew and as others sometimes forget, the nation needed more than an army; it needed a faith. And unfortunately, even a false faith will do, as the Communists have discovered. This false faith the militarists had ready-made for them in Shinto, which is popularly known as the worship of the Japanese Emperor as the divine descendant of Amaterasu, the sun-goddess. To bind the whole Empire into a fighting, fanatic force for world conquest, Japan proceeded to try to force this faith on all her people—even the Koreans. Shinto shrines began to

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appear in every town. Government schools were ordered out en masse to Shinto ceremonies.

Private schools at first were exempted from these ceremonies, but in the fall of 1935 the missionary principals of two Christian schools in Pyongyang were invited to a conference of educational leaders. As the conference opened, reports Dr. Allen D. Clark in his *History of the Korean Church*, which gives the best summary of the Shrine Question, the governor rose and said, "Before we take up the agenda we will all go by car to the new Shinto Shrine and worship." The missionaries objected. "Your honor," said Dr. George S. McCune, president of Union Christian College (Soongsil), "[we] must ask you to excuse us . . . it is impossible for us, as Christians, to take part in such ceremonies." McCune was angrily ordered home and given sixty days to reconsider or lose his permit to teach.

Seriously disturbed, the missionaries then called a meeting of the pastors in the city and asked for advice. All but one of the pastors urged them to stand by their convictions. "We know that the worship of deified spirits at the shrines is contrary to God's commandments," said the pastors' spokesman. "We also know that terrible pressure will be put on the Korean church, which many of us will not be able to withstand. Therefore we ask you missionaries today, while we are able to speak, to protect the faith of the church, no matter what happens." Then, sewing the garments of faith around them, the pastors went out to face the future, and in that future not all retained the faith.

Pressures mounted from reasoned pleadings to savage violence. Dr. McCune was driven from the country in six

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months. An attempt to reach a compromise understanding between church and government failed. It had been hoped that a distinction might be made between two different types of Shinto ceremonies: specifically religious ceremonies, on the one hand, and national patriotic observances, on the other. But such a distinction was not readily maintained.

Pressure fell first on the schools. Some Christian schools closed rather than compromise. Others stayed open, fearing that if they closed they would only be driving their students into government schools beyond all help from Christian advisers. Then pressure fell on the churches. Police came to one presbytery and said, "You already worship three Gods, Father, Son, and Holy Ghost. All we ask you to do is add a fourth, the Emperor. Why balk at such a little thing?"

Japanese church leaders urged the Koreans to accept a workable compromise. "Treat the ceremonies as only patriotic, like saluting the flag," they urged. "Let that ease your consciences. But don't insist on a government denial of their religious nature." To some this seemed a reasonable solution of the problem.

The matter reached its climax at the 1938 meeting of the Presbyterian General Assembly. All four hundred delegates, missionaries as well as Koreans, were called to local police stations before being allowed to leave for the Assembly. Police bluntly told them that the Assembly must pass an action approving Shrine worship. No debate and no negative votes would be permitted. When some delegates thereupon determined to absent themselves from the meeting, they were sent up under police escort. The Assembly finally approved the shrine resolution, without allowing debate or a negative

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vote. This action gave the police a tool with which to destroy all resistance throughout the church.

After Pearl Harbor, when all missionaries had been forced from the country, an ardent Shintoist and rabid militarist was made governor general of Korea. In 1943 he abruptly suppressed three Korean denominations—the Holiness Church (established by the Oriental Missionary Society), the Seventh-day Adventists, and Fenwick's East Asia Christian Church (Baptist)—because of their emphasis on the Second Coming. The return of Christ implied, he believed, an end to the Japanese Empire. Pastors were arrested and tortured for failure to attend Shinto ceremonies. The number of Christians who suffered imprisonment for their faith is estimated at about three thousand, of whom some fifty paid the price of martyrdom. Uncounted numbers "abandoned the visible church in order to maintain the highest standards of the invisible church," escaping to mountain villages, or worshiping only in private.

About a month before the end of the war the final blow was delivered. All denominational distinctions were ordered abolished, and all the churches were squeezed into one tightly controlled organization, the united "Korean Christian Church of Japanese Christianity." Christians were shocked when a Shinto priest led a procession of Christian pastors to the Han River for the opening ceremony of purification. It was a bizarre and frightening spectacle, explaining, perhaps, some of the passion of later church controversies over collaboration and throwing light on Korean Christianity's present resistance to proposals for church union.

A few days after this forced union large numbers of church

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"Jesus Loves Me." Someone wanted the truce team to know that there are Christians still in North Korea.

Division in the South

While Christians in the Communist north, silent and scattered but still surviving, were proving once again the old truth that "religion is like a nail; the harder you hit it the deeper you drive it in," Christians in the south were discovering that freedom and power and prosperity can sometimes pose greater problems for the church than persecution.

Statistically the church was flowering. Congregations overflowed the churches, and the churches overflowed the towns—tent churches, wooden churches, mud churches, churches made of flattened beer cans, churches made of brick, and even cathedral-like churches of polished stone. But not always was everything well within the church. "The trouble with Seoul," more than one Korean has said in recent years, "is that it has too many automobiles, too many tea houses, and too many churches." They are not bitter so much as disappointed, these non-Christian Koreans when they talk about the church. For years, although they had never joined the church, most of them had respected it and appreciated its brave part in the long Korean fight for liberty. They even turned to it for leadership. When the Republic of Korea chose its first president and first national assembly in 1948, the president, and most of his cabinet, and 25 per cent of the assembly were Christian—and that in a country not yet 7 per cent Christian. But now with freedom won, and the whole nation looking to the church for guidance into freedom, the church began to fall apart.

Korea - Land of the Morning Calm



Timeless . . .

